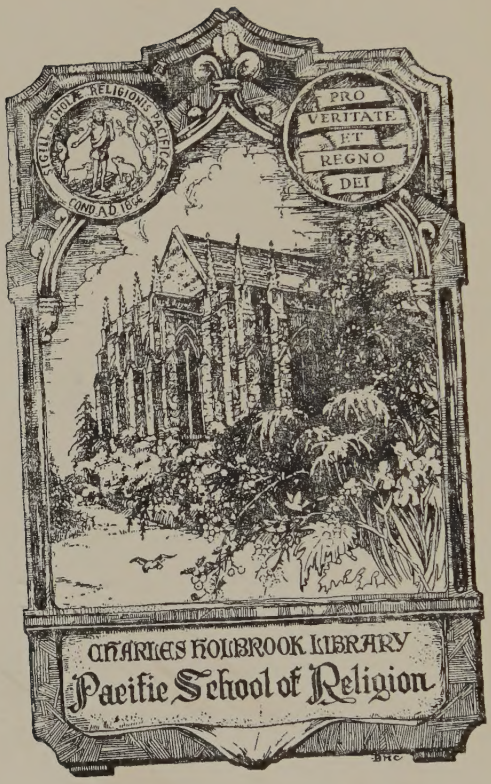
NATIONAL COUNCIL
OF
CONGREGATIONAL CHURCHES
MINUTES
1923


SEMINARIUM SCHOLÆ RELIGIONIS PACIFICÆ
CONDITUM AD 1936
PRO
VERITATE
ET
REGNO
DEI
CHARLES HOLBROOK LIBRARY
Pacific School of Religion

The National Council of the Congregational Churches of the United States

Reports of Commissions and Mission Boards,
Moderator's Address, Council Sermon,
Minutes, Roll of Delegates,
Constitution and
By-Laws, Etc.

Twentieth Regular Meeting

Springfield, Massachusetts
October 16-23, 1923

GRADUATE THEOLOGICAL UNION
GTU LIBRARY
1962

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Office of the National Council
287 Fourth Avenue, New York City
1923

MEETINGS OF THE NATIONAL COUNCIL

YEAR	PLACE	MODERATOR	FIRST ASSISTANT	SECOND ASSISTANT	PREACHER
1865	Boston, Mass.	Hon. W. A. Buckingham	Charles G. Hammond	Rev. J. P. Thompson	Julian M. Sturtevant
1871	Oberlin, Ohio	Rev. W. I. Budington	Gen. O. O. Howard	Rev. Geo. H. Atkinson	Leonard Bacon
1874	New Haven, Conn	Hon. L. S. Foster	Rev. G. F. Magoun	Rev. I. E. Dwinell	Richard S. Storrs
1877	Detroit, Mich.	Hon. W. B. Washburn	Rev. A. L. Chapin	Hon. C. G. Hammond	Zachary Eddy
1880	St. Louis, Mo.	Rev. Henry M. Dexter	Rev. J. Sturtevant, Jr.	Rev. John D. Smith	Samuel E. Herrick
1883	Concord, N. H.	Rev. Arthur Little	Frederick Billings	Rev. Cushing Eells	Fred'k A Noble
1886	Chicago, Ill.	Hon. Lorrin A. Cooke	Rev. John K. McLean	Rev. Benj. A. Imes	Prof. Geo. P. Fisher
1889	Worcester, Mass.	Pres. Cyrus Northrup	Ira H. Evans	Rev. Franklin S. Fitch	Israel E. Dwinell
1892	Minneapolis, Minn.	Rev. A. H. Quint	Hon. B. M. Cutcheon	Rev. George C. Rowe	Chas. M. Lamson
1895	Syracuse, N. Y.	Hon. Nelson Dingley	Rev. Chas. O. Brown	Rev. G. W. Henderson	F. W. Gunsaulus
1898	Portland, Ore.	Rev. Fred'k A. Noble	Rev. Geo. C. Adams	O. Vincent Coffin	Albert J. Lyman
1901	Portland, Me.	Rev. A. H. Bradford	William H. Strong	Rev. S. B. L. Penrose	William J. Tucker
1904	Des Moines, Ia.	Rev. Wash'n Gladden	Hon. J. H. Perry	Rev. H. H. Proctor	Alexander McKenzie
1907	Cleveland, Ohio	Hon. T. C. MacMillan	Pres. J. G. Merrill	Rev. F. L. Goodspeed	Geo. A. Gordon
1910	Boston, Mass.	Rev. N. Boynton	Rev. Arthur H. Smith	Pres. Chas S. Nash	Pres. W. D. Mackenzie
1913	Kansas City, Mo.	Rev. Charles R. Brown	Hon. H. M. Beardsley	Rev. A. C. Garner	C. E. Jefferson
1915	New Haven, Conn.	Hon. H. M. Beardsley	Rev. Wm. H. Day	Rev. Alfred Lawless	Ozora S. Davis
1917	Columbus, Ohio	Rev. Wm. Horace Day	Rev. Wm. E. Barton	Rev. H. M. Kingsley	Chas. S. Mills
1919	Grand Rapids, Mich.	Pres. Henry C. King	Rev. R. A. Hume	Rev. W. N. DeBerry	Raymond Calkins
1921	Los Angeles, Cal.	Rev. Wm. E. Barton	Rev. R. H. Potter	Rev. E. G. Harris	G. Glenn Atkins
1923	Springfield, Mass.	Rev. R H. Potter	Rev. Hilton Pedley	Rev. C. W. Burton	S. Parkes Cadman

Secretaries: Rev. Alonzo H. Quint, 1871-83; Rev. Henry H. Hazen, 1883-1900; Rev. Asher Anderson, 1900-13; Rev. Hubert C. Herring, 1913-1920; Rev. Edward D. Eaton, ad interim, 1920-1921; Rev. Charles E. Burton, 1921—

Treasurers: Charles G. Hammond, 1871-74; Charles Demond, 1874-78; Rev. Henry M. Dexter, 1878-80; Rev. Lavelette Perrin, 1880-89; Rev. Samuel B. Forbes, 1889-1907· Rev. Joel S. Ives, 1907-15; Rev. John J. Walker, 1915-1919; Frank F. Moore, 1919-23; Franklin H. Warner, 1923—

MFI
A3
1923

CONTENTS

	Page
Introduction	5
Directory	6–12
National Council	6
Officers and Commissions of the Council	6
Officers	6
Executive Committee	6
Nominating Committee	6
Boards of the National Council	6
The Corporation	6
Ministerial Relief	6
Annuity Fund	7
Foundation for Education	7
Commissions of the National Council on:	
Missions	7
Evangelism and Devotional Life	8
International and Interracial Relations and the Near East	8
Interchurch Relations	8
Recruiting for Christian Service	9
Social Service	9
Law Enforcement	9
Men's Work	9
Members Federal Council	9
Preservation of Holy Places	10
National Societies	10
American Board	10
Woman's Boards of Missions	10
Council of Woman's Boards	11
American Missionary Association	11
Home Missionary Society	11
Church Building Society	12
Sunday School Extension Society	12
Education Society	12
Publishing Society	12
Woman's Home Missionary Federation	12
Reports	
Executive Committee	13–14
Corporation for the National Council	15–16
Secretary's Statistical	17–22
Activities of Secretary	23–24
Treasurer of National Council	25
Commission on Missions	26–32
Commission on Comity, Federation and Unity	33–40
Commission on Cooperation with Foreign Speaking Churches	41–42
Commission on Evangelism and Devotional Life	43–48
Commission on Men's Work	49–51

Commission on Near East Relief 52–55
Commission on Pilgrim Memorial Fund 56–60
Commission on Polity 61–66
Commission on Moral and Religious Education 67–71
Commission on Social Service 72–77
Commission on Temperance 78–79
Federal Council Churches of Christ 80–85
American Board and Woman's Boards 86–91
American Missionary Association 92–97
The Church Extension Boards 98
Congregational Home Missionary Society 99–103
Congregational Church Building Society 104–109
Congregational Sunday School Extension Society 110–116
Congregational Education Society 117–123
Congregational Publishing Society 124–131
Board of Ministerial Relief 132–137
Annuity Fund for Congregational Ministers 138–144
Congregational Foundation for Education 145–152
Commission on Recruiting for the Ministry 153–158
Commission on Status of the Ministry 153–158
Program 159–169
Moderator's Address: Congregationalism, Continental and Catholic 170-182
Council Sermon: St. Paul's Prayer for the Philippian Church 183–191
Minutes, Twentieth Meeting, 1923 192-240
The Commission on Missions ..... 199 and 202
Foundation for Education 199
Joint Platform Meeting of the Societies 201
The Education Society and the Publishing Society 205
The American Board of Commissioners for Foreign Missions 207
The Ministerial Boards 211
The Church Extension Boards 226
The American Missionary Association 227
Resolutions 229
Members of the Council 241–255
Voting Delegates 241–250
Summary of Delegates 250
Honorary Members 251–255
Corresponding Members 255
Constitution and By-Laws 256–264
Charter and By-Laws, C. B. M. R. 265–267
Articles of Incorporation of the Annuity Fund 267–268
Charter of the Corporation for the National Council 268
Index 269–272

INTRODUCTION

It should be observed that the reports here printed are those issued by the Commissions and Boards in advance of the meeting of the National Council. Their recommendations may or may not have been adopted. To discover which recommendations were adopted consult the minutes. In the case of the reports of the Executive Committee and of the Commission on Missions there are some differences from the original advance copies, making them correspond to the reports as read before the Council.

The term "Grey Book" refers to the form in which the advance reports were printed and presented to the Council.

The several Missionary Societies and Boards published full reports of their own meetings and of their far-reaching activities under separate covers, which may be had on application to the Societies concerned.

Full reports of the platform meetings, including some of the addresses in full, were published in The Congregationalist.

The program here printed is that submitted to the Council, and while for the most part it was carried out as printed, some changes were necessary, as noted in the minutes. Overflow meetings were also held on the evening of October 16th and on the morning and afternoon of October 20th.

Additional copies of the minutes only may be had without charge on application to the office of the National Council.

The next meeting of the National Council is to be held in Washington, D. C., on such dates in 1925 as shall be determined by the Executive Committee.

DIRECTORY

National Council of Congregational Churches and National Missionary Societies

THE NATIONAL COUNCIL

287 Fourth Avenue, New York

OFFICERS AND COMMITTEES

Honorary Moderator.—President Calvin Coolidge, Washington, D. C.

Moderator.—Rev. Rockwell Harmon Potter, Hartford, Conn.

Assistant Moderators.—Rev. Hilton Pedley, Kyoto, Japan; Rev. Charles W. Burton, Chicago, Ill.

Secretary.—Rev. Charles E. Burton, 287 Fourth Ave., New York City.

Associate Secretary.—Rev. Frederick L. Fagley, 287 Fourth Ave., New York City.

Treasurer.—Mr. Franklin H. Warner, 287 Fourth Ave., New York City.

Executive Committee

Ex officiis: Rev. Rockwell Harmon Potter, Hartford, Conn.; Rev. Charles E. Burton, New York City. For two years: Rev. Charles F. Carter, Hartford, Conn.; Hon. George D. Chamberlain, Springfield, Mass.; Mr. Albert M. Lyon, Boston, Mass. For four years: Mr. F. J. Harwood, Appleton, Wis.; Mr. Charles Sumner Ward, New York City; Mr. Lucien T. Warner, Bridgeport, Conn. For six years: Rev. William E. Barton, Oak Park, Ill.; Rev. Jason Noble Pierce, Washington, D. C.; Hon. John H. Perry, Southport, Conn.

The Nominating Committee

For two years: Mr. A. J. Crookshank, Santa Ana, Calif.; Rev. R. W. Gammon, Chicago, Ill.; Mr. Epaphroditus Peck, Bristol, Conn.; Mr. J. M. Whitehead, Janesville, Wis. **For four years:** Mr. R. H. Harding, Portland, Ore.; Mrs. Frank Ferry, Winnetka, Ill.; Rev. William D. Street, White Plains, N. Y.; Mr. C. H. Blatchford, Portland, Me.

The Corporation for the National Council

The Moderator and Secretary ex officiis. **For two years:** Mr. Lucius R. Eastman, New Jersey; Mr. Edward W. Peet, New York; Mr. E. P. Maynard, New York; Rev. Charles S. Mills, New York; Mr. Edwin G. Warner, New York; Mr. J. L. Grandin, Massachusetts; Rev. Clarence H. Wilson, New Jersey; Mr. H. M. Beardsley, Missouri; Rev. D. J. Cowling, Minnesota; Mr. B. H. Fancher, New York; Mr. S. H. Miller, New York; Mr. Epaphroditus Peck, Connecticut; Mr. Herbert J. Brown, Maine; Mr. Samuel Woolverton, New York.

THE BOARDS OF THE NATIONAL COUNCIL

The Congregational Board of Ministerial Relief

100 East 42nd St., New York

President: Mr. Lucius R. Eastman.

Secretary: Rev. Charles S. Mills.
Treasurer: B. H. Fancher.
Western Secretary: Rev. Francis L. Hayes, *Chicago; **New England Representative:** Rev. F. W. Hodgdon, *Boston.

Directors

For two years: Mr. Henry G. Cordley, New Jersey; Rev. Oscar E. Maurer, Connecticut; Mr. Alanson H. Scudder, New York; Mr. Charles C. West, New Jersey; Rev. Clarence H. Wilson, New Jersey. **For four years:** Mr. Lucius R. Eastman, New Jersey; Rev. Oliver Huckel, Connecticut; Mr. Frederick B. Lovejoy, New Jersey; Mr. Harry M. Pflager, Missouri; Rev. Jay T. Stocking, New Jersey. **For six years:** Rev. Charles F. Carter, Connecticut; Mr. B. H. Fancher, New York; Rev. Howard D. French, New York; Mr. John G. Jennings, Ohio; Rev. Lewis T. Reed, New York.

The Annuity Fund for Congregational Ministers

100 East 42nd St., New York

President: Mr. Lucius R. Eastman.
Secretary: Rev. Charles S. Mills.
Financial Secretary: Rev. William T. Boult.
Treasurer: B. H. Fancher.

Board of Trustees: Mr. Lucius R. Eastman, President; Mr. Charles C. West, Vice-President. Mr. Henry G. Cordley, New Jersey; Mr. B. H. Fancher, New York; Mr. Frederick B. Lovejoy, New Jersey; Rev. Oscar E. Maurer, Connecticut; Rev. Lewis T. Reed, New York; Rev. Jay T. Stocking, New Jersey; Rev. Clarence H. Wilson, New Jersey.

Executive Committee of the Ministerial Boards: Directors of the Congregational Board of Ministerial Relief, the Trustees of the Annuity Fund and the following members at large: Rev. Asbury Krom, Rhode Island; Mr. James Lyman, Illinois; Mr. Walter B. Mossman, Massachusetts; Mr. Edward N. White, Massachusetts; Mr. George N. Whittlesey, New York.

The Foundation for Education

19 So. La Salle St., Chicago, Ill.

Chairman of Trustees: Rev. Henry C. King.
President: G. W. Nash.
Treasurer: The Central Trust Co. of Illinois.

Trustees. For two years: Rev. Arthur J. Sullens, Colorado; Rev. H. Stiles Bradley, Maine; Rev. Lucius O. Baird, Washington; Dean Charles R. Brown, Connecticut; President Marion L. Burton, Michigan; President John N. Bennett, Nebraska. **For four years:** Rev. Ernest Bourner Allen, Illinois; Rev. George F. Kenngott, California; Mr. Albert J. Nason, Illinois; Mr. John R. Montgomery, Illinois; President Henry C. King, Ohio; President James A. Blaisdell, Claremont, California. **For six years:** Rev. Dan F. Bradley, Ohio; Rev. Ashley D. Leavitt, Massachusetts; Dr. Edward C. Streeter, Massachusetts; Mr. Roy E. Tomlinson, New Jersey; President Donald J. Cowling, Minnesota; President Thomas W. Nadal, Missouri.

THE COMMISSIONS OF THE NATIONAL COUNCIL

Commission on Missions

Ex Officiis. Moderator: Rev. R. H. Potter; Secretary: Rev. C. E. Burton.

At Large. For two years: Rev. Raymond C. Brooks, California; Rev. Robert E. Brown, Connecticut; Rev. H. J. Chidley, Massachusetts; Mr. W. K. Cooper, Washington, D. C.; Rev. H. P. Dewey, Minnesota; Rev. Chester B. Emerson, Michigan; Mr. Alfred H. Lundine, Washington; Mr. H. M. Pflager, Missouri.

For four years: Mr. George H. Warner, New York; Mrs. Charles S. Thayer, Connecticut; Judge A. C. Shattuck, Ohio; Mrs. George H. Schneider, Illinois; Mr. Elbert Harvey, Massachusetts; Rev. E. B. Allen, Illinois; Prof. E. C. Goddard, Michigan; Mr. F. E. Reeve, Illinois.

Representing the Societies. For two years: A. B. C. F. M., Rev. Arthur H. Bradford, Rhode Island; A. M. A., Rev. G. G. Atkins, Michigan; Executive Committee National Council, Rev. Charles F. Carter, Connecticut; C. E. S. and C. P. S., Prof. L. A. Weigle, Connecticut; W. H. M. F., Mrs. C. R. Wilson, Michigan; C. F. for E., President Henry C. King, Ohio; Woman's Boards, Mrs. E. A. Osbornson, Illinois; Church Extension Boards, Rev. R. H. Potter (resigned); Board of Ministerial Relief and Annuity Fund, Mr. George N. Whittlesey, New York.

State Conference Representatives. For two years: California, Northern, Rev. T. T. Giffen; California, Southern, Mr. Fred M. Wilcox; Illinois, Rev. James A. Richards; Kansas, Rev. W. M. Elledge; Massachusetts, Mr. Henry K. Hyde; Michigan, Rev. E. W. Bishop; Minnesota, Mr. A. W. Fagerstrom; Nebraska, Rev. J. A. Holmes; Vermont, Rev. C. C. Adams; Wisconsin, Rev. C. H. Beale.

For four years: Connecticut, Rev. J. L. Shively; Iowa, Rev. E. W. Cross; Indiana, Rev. Arthur J. Folsom; Maine, Rev. Daniel I. Gross; Missouri, Mr. C. H. Kirshner; New Hampshire, Rev. Lucius H. Thayer; New York, Mr. Clark H. Ham-

mond; Ohio, Rev. Lloyd Douglas; Rhode Island, Rev. Asbury Krom; Washington, Rev. H. C. Mason.

Conference Groups Representatives. For two years: The colored States Organizations, Rev. Russell S. Brown, Georgia; Oklahoma, Texas, Arkansas, Louisiana, Rev. Thomas H. Harper, Texas; No. Dakota, So. Dakota, Montana, Rev. Glen Lindley, So. Dakota; Colorado, Wyoming, Utah, New Mexico, Arizona, Mr. George M. Cocks, Colorado; Scandinavian Conference, Rev. G. E. Pihl, Connecticut.

For four years: New Jersey, Pennsylvania, Maryland, Virginia, District of Columbia, Mr. Lucius R. Eastman, New Jersey; No. Carolina, So. Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Rev. C. A. Vincent, Florida; Oregon, Idaho, Rev. Clement C. Clarke, Oregon; Hawaii, Rev. A. W. Palmer; German General Conference, Rev. J. F. Berghoefer, Illinois.

Executives: Rev. Charles E. Burton, Secretary Ex Officio; Rev. William S. Beard, Secretary of Promotion; Rev. James E. McConnell, Associate Secretary; Rev. John L. Kilbon, Financial Secretary. **Office:** 287 Fourth Avenue, New York City.

Commission on Evangelism and Devotional Life

Rev. William Horace Day, Bridgeport, Conn.; Rev. Henry K. Booth, Long Beach, Calif.; Rev. Herman F. Swartz, Berkeley, Calif.; Rev. Edw. I. Bosworth, Oberlin, O.; Rev. Ozora S. Davis, Chicago, Ill.; Rev. Geo. Mahlon Miller, Brooklyn, N. Y.; Rev. Watts O. Pye, Funchow, China; Rev. H. S. Pedley, Japan; Rev. Geo. W. C. Hill, New Britain, Ct.; Rev. Horace F. Holton, Brockton, Mass.; Rev. Robert R. Wicks, Holyoke, Mass.; Rev. D. J. Perrin, Huron, S. D.; Rev. Theodore R. Faville, Madison, Wis.; Rev. Sherrod Soule, 37 Garden St., Hartford, Ct.; Rev. Francis J. Van Horn, Tacoma, Wash.; Rev. Raymond C. Brooks, Clairmont, Calif.; Col. John T. Axton, Washington, D. C.; Judge Curtis D. Wilbur, San Francisco, Calif.; Rev. Chas. E. Jefferson, New York City; Mr. G. Sherwood Eddy, New York City; Mr. Fred B. Smith, New York City; Mr. Franklin H. Warner, New York City; Mr. Wm. G. Green, Waterbury, Ct.; Pres. Mary E. Woolley, Mt. Holyoke College, Hadley, Mass.; Miss Jane Addams, Hull House, Chicago, Ill.; Mrs. E. A. Evans, 241 West 97th St., New York City; Mrs. Mary W. Herring, New York City; Rev. J. C. Olden, Washington, D. C.

Executives: Rev. Frederick L. Fagley, Secretary; Miss Ella G. Sparrow, Assistant Secretary. **Office:** 287 Fourth Avenue, New York City.

Commission on International and Interracial Relations and the Near East Relief

The first six named are the active members of the Commission; so also with the following Commissions.

Rev. J. P. Huget, New York; Rev. James L. Barton, Massachusetts; Rev. Frederick Lynch, New York; Rev. W. D. Street, New York; Rev. Nehemiah Boynton, Massachusetts; Rev. Clarence H. Wilson, New Jersey; Mr. W. M. Crane, Massachusetts; Rev. Hubert C. Herring, Kansas; Rev. Charles F. Aked, Missouri; Rev. G. W. Hinman, California; Rev. Robert E. Brown, Connecticut; Rev. E. L. Smith, Washington; Rev. Doremus Scudder, California; Rev. Nicholas Van der Pyl, Ohio; Mr. Horatio Ford, Ohio; Mr. Bruce Barton, New York; Pres. E. A. Birge, Wisconsin; Mr. Royal Firman, Illinois; Capt. Evan Scott, D. D.; Mr. Arthur Reed Kimball, Connecticut; Rev. A. E. Roraback, New York; Rev. W. E. De Berry, Massachusetts; Judge R. U. Tyler, Connecticut; Rev. J. T. Stocking, New Jersey.

Commission on Inter-Church Relations

Rev. Frank K. Sanders, New York; Mr. W. K. Cooper, D. C.; Rev. Raymond Calkins, Massachusetts; Prof. E. K. Mitchell, Connecticut; Rev. R. E. Brown, Connecticut; Rev. Roy Guild, New York; Mr. R. E. Lewis, Ohio; Prof. Eliza Kendrick, Massachusetts; Mr. A. F. Allen, Ohio; Rev. D. S. Bent, Indiana; Rev. K. B. Welles, Massachusetts; Mr. E. N. Warner, Wisconsin; Rev. G. LeGrand Smith, Ohio; Mrs. L. O. Lee, Illinois; Rev. H. A. Jump, Michigan; Rev. F. G. Ward, Illinois; Rev. C. S. Nash, California; Mr. Samuel Pedrick, Wisconsin; Rev. J. H. Lash, California; Judge Martin, Ohio; Rev. O. L. Kiplinger, Ohio; Mr. E. H. Scott, Illinois; Mr. Chas. M. Gross, Connecticut; Rev. Newman Smyth, Connecticut.

Commission on Recruiting for Christian Service

Rev. E. B. Allen, Illinois; Mr. F. J. Harwood, Wisconsin; Pres. Ozora S. Davis, Illinois; Rev. F. J. Scribner, Wisconsin; Rev. J. W. F. Davies, Illinois; Mr. Frederick Chamberlain, Illinois; Mr. H. M. Beardsley, Missouri; Dean Charles R. Brown, Connecticut; Pres. J. A. Jenkins, Illinois; Pres. W. D. Mackenzie, Connecticut; Secretary F. M. Sheldon, Massachusetts; Rev. Chas. S. Mills, New York; Mr. Roger Babson, chusetts; Rev. E. W. Cross, Iowa; Rev. Geo. W. C. Hill, Connecticut; Miss Helen B. Calder, Massachusetts; Mr. Geo. W. Marston, California; Dr. E. H. Bigelow, Massachusetts; Rev. O. W. S. McCall, California; Pres. Herman F. Swartz, California; Dean E. I. Bosworth, Ohio; Mr. F. F. Hall, Illinois; Dean W. L. Sperry, Massachusetts; Rev. J. A. Holmes, Nebraska.

Social Service Commission

Mr. John Calder, Massachusetts; Rev. E. E. Guthrie, Massachusetts; Mr. Henry Kendall, Massachusetts; Mr. Jerome Davis, New Hampshire; Rev. Malcolm Dana, New York; Rev. J. Beveridge Lee, Connecticut; Mr. N. T. Colman, Oregon; Prof. Walter Burr, Kansas; Prof. O. C. Helming, Minnesota; Mrs. Judson Cross, Massachusetts; Mrs. Joseph Garrity, Massachusetts; Mr. Paul Blanshard, New York; Rev. John Stapleton, New York; Mrs. John F. Thompson, Maine; Rev. H. A. Arnold, Ohio; Rev. James Mullenbach, Illinois; Rev. H. E. Peabody, Wisconsin; Mr. William Allen White, Kansas; Rev. N. S. Elderkin; Minnesota; Mrs. Lucius Thayer, New Hampshire; Mr. Dwight Sanderson, New York; Pres. K. L. Butterfield, Massachusetts; Rev. A. C. Garner, New York; Prof. Frank G. Ward, Illinois.

Commission on Law Enforcement

Rev. W. A. Morgan, D. C.; Mr. Wayne B. Wheeler, D. C.; Rev. Chas. W. Carroll, Pennsylvania; Mr. William Meeker, New Jersey; Rev. H. E. Clark, New Jersey; Senator Thos. Sterling, South Dakota; Rev. John H. Andrus, Iowa; Rev. J. W. Rahill, Kansas; Rev. Frank G. Smith, Nebraska; Rev. H. L. Everett, New Jersey; Judge Florence E. Allen, Ohio; Judge Nathan Littlefield, Rhode Island; Rev. W. P. Johnston, Connecticut; Rev. Frank H. Fox, Oklahoma; Rev. J. B. Gonzales, Kansas; Mr. Hugh Thrift, New Jersey; Rev. T. M. Powell, New Jersey; Mr. Herbert Knox Smith, Connecticut; Rev. Marston Freeman, Tennessee; Mr. Arthur J. Davis, Massachusetts; Rev. E. A. King, Florida; Rev. John Humfreys, Indiana; Mrs. W. E. Chamberlain, D. C.; Mr. Alexander E. Matheson, Wisconsin.

Commission on Men's Work

Rev. O. A. Petty, Connecticut; Rev. E. E. Guthrie, Massachusetts; Col. John T. Axton, D. C.; Rev. M. H. Turk, Maine; Rev. H. E. Starr, Connecticut; Mr. W. G. Green, Connecticut; Rev. W. L. Goldsmith, Ohio; Rev. Fraser Metzger, Pennsylvania; Rev. O. P. Avery, Oregon; Rev. P. C. Ladd, Colorado; Rev. R. J. Locke, Illinois; Mr. Frank Bagley, Washington; Rev. W. F. Slade, Kansas; Rev. W. I. Caughran, Texas; Mr. R. S. Nash, Illinois; Mr. M. E. Bogart, Michigan; Mr. B. B. Williams, Ohio; Dean G. H. Scott, Illinois; Mr. J. T. Fairchild, Tennessee; Rev. W. L. Cash, Louisiana; Mr. F. G. Cook, Massachusetts; Mr. Carl R. Kimball, Ohio; Rev. D. W. Dodge, Georgia; Rev. A. E. Randall, New York.

Members of the Federal Council of the Churches of Christ in America

First four also members of Executive Committee of the Federal Council.

Rev. Charles E. Burton, New York; Rev. R. H. Potter, Connecticut; Rev. W. H. Day Connecticut; Rev. F. L. Fagley, New York; Mr. W. B. Davis, Ohio; Col. J. T. Axton, D. C.; Mrs. Franklin H. Warner, New York; Rev J. R. Nichols, Illinois; Rev. R. W. Gammon, Illinois; Rev. Chauncey Hawkins, Washington; Rev. D. F. Fox, California; Rev. H. P. Dewey, Minnesota; Rev. Irving Maurer, Ohio; Rev. A. Z. Conrad, Massachusetts; Mr. David P. Jones, Minnesota; Rev. Chester B. Emerson, Michigan; Rev. H. H. Proctor, New York; Pres. W. J. Moulton, Maine; Mr. Rolfe Cobleigh, Massachusetts; Rev. Russell H. Stafford, Missouri; Mrs. Frank Ferry, Illinois; Mr. F. B. Smith, New York.

Preservation of Sacred Places in the Holy Land

Members on Interdenominational Committee on the Preservation of the Sacred Places in the Holy Land:

Rev. William E. Barton, Illinois; Pres. H. C. King, Ohio; Rev. Lewis T. Reed, New York.

THE MISSIONARY BOARDS

(*Unless stated otherwise, city addresses are as follows: New York, 287 Fourth Avenue; Boston, 14 Beacon Street; Chicago, 19 South La Salle Street.)

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

*Boston, Mass.

President: Rev. Edward C. Moore.
Foreign Secretaries: Rev. James L. Barton, Rev. William E. Strong.
Associate Secretary: Rev. Ernest W. Riggs.
Office Secretary: H. E. B. Case.
Home Secretary: Rev. Cornelius H. Patton.
Associate Secretary: Rev. D. Brewer Eddy.
Candidate Secretary: (Acting) Mark H. Ward, M. D.
Editorial Secretary: Rev. Enoch F. Bell.
Assistant Secretary: Rev. Charles E. White.
Treasurer: Frederick A. Gaskins.
Publishing and Purchasing Agent: Harvey Meeken.
District Secretaries: Rev. W. W. Scudder, *New York; Rev. W. F. English, Jr.; Rev. A. N. Hitchcock, Asso., *Chicago; Rev. H. H. Kelsey, 419 Phelan Bldg., San Francisco, Calif.

THE WOMAN'S BOARD OF MISSIONS

*Boston, Mass.

President: Mrs. Franklin H. Warner.
Home Secretary: Miss Helen B. Calder.
Foreign Secretary: Miss Kate G. Lamson.
Editorial Secretary: Miss Alice M. Kyle.
Associate Secretaries: Miss Anne L. Buckley, Mrs. Theodore S. Lee.
Young People's Work: Miss Ruth I. Seabury; Assist., Miss Agnes S. Kelsey.
Treasurer: Mrs. Frank G. Cook.
Assistant Treasurer: Miss S. Emma Keith.

THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

*Chicago, Ill.

President: Mrs. George M. Clark.
Foreign Secretary: Mrs. Lucius O. Lee.
Home Secretary: Miss Mary D. Uline.
Treasurer: Mrs. S. E. Hurlburt.
Assistant Treasurer: Miss N. E. Harris.
Editorial Secretary: Miss Dorothy R. Swift.
Thank-Offerings: Mrs. L. L. Davis.
Secretary Literature: Miss Annie E. Nourse.
Young People's Secretary: Miss A. de la Porte.
Children's Secretary: Miss Mary Lamberton.

THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

760 Market St., San Francisco

President: Mrs. R. C. Kirkwood.
Executive Secretary: Mrs. Wm. W. Ranney.
Home Secretary: Mrs. C. A. Kofoid.
Foreign Secretary: Mrs. E. R. Wagner.
Treasurer: Mrs. W. W. Ferrier.

THE COUNCIL OF WOMAN'S FOREIGN MISSION BOARDS

250 Church St., New Haven, Conn.

Chairman: Mrs. Ernest A. Evans.
Executive Secretary: Miss Edith Woolsey.

THE AMERICAN MISSIONARY ASSOCIATION

*New York City

President: Rev. William Horace Day.
Corresponding Secretaries: Rev. George L. Cady, Rev. Fred L. Brownlee.
Associate Secretary: Rev. Samuel L. Loomis.
Secretary of Woman's Work: Mrs. F. W. Wilcox.
Treasurer: Irving C. Gaylord.
District Secretaries: Rev. Alfred V. Bliss, *Boston; Rev. Frank N. White, *Chicago; Rev. George W. Hinman, 423 Phelan Bldg., San Francisco.

THE HOME MISSIONARY SOCIETY

*New York City

President: Rev. J. Percival Huget.
General Secretary: Rev. Ernest M. Halliday.
Secretary of Missions: Rev. Frank L. Moore.
Treasurer: Charles H. Baker.
Assistant Treasurer: Frank F. Moore.
Secretary of Woman's Department: Miss Miriam L. Woodberry.
Field Secretary: Rev. W. G. Puddefoot.

SUPERINTENDENTS OF MISSIONARY DISTRICTS AND DEPARTMENTS

Alaska and N. Idaho—Rev. L. O. Baird, Plymouth Ch., Seattle, Wash. Dano-Norwegian, Swedish and Slavic Departments—Rev. O. C. Grauer, 44 N. Ashland Boulevard, Chicago, Ill. Finnish Department—Rev. H. M. Bowden, *New York. German Department—Rev. Herman Obenhaus, *Chicago, Ill. Ind.—Rev. John Humphreys, Angola, Ind. Middle Atlantic District—Rev. C. W. Carroll, 133 S. 63d St., Philadelphia, Pa. Mont.—Rev. Elmer H. Johnson, 16 Babcock Bldg., Billings, Mont. N. D.—Rev. A. C. Hacke, 1424 6th Ave. S., Fargo, N. D. Ore. and South Idaho—Rev. C. H. Harrison, 420 Platt Bldg., Portland, Ore. Rocky Mountain District (Colorado, Utah and Wyoming)—Rev. A. J. Sullens, 219 Guardian Trust Bldg., Denver, Colo. S. D.—Rev. David J. Perrin, Huron, S. D. South Central District—Rev. A. E. Ricker, 1725 N. Fitzhugh Ave., Dallas, Tex. Southeast District—Rev. L. H. Keller, 9 W. Ellis St., Atlanta, Ga. Southwest District—Rev. J. H. Heald, 1117 Laurel St., El Paso, Texas. City Work—Rev. Luman H. Royce, *New York. Foreign-Speaking Work—Rev. Henry M. Bowden, *New York. Negro Work—Rev. H. M. Kingsley, *New York. Rural Work—Rev. Malcolm Dana, *New York.

SUPERINTENDENTS OR SECRETARIES OF CONSTITUENT STATES

Me.—Rev. Charles Harbutt, 95 Exchange St., Portland. N. H.—Rev. E. R. Stearns, Concord. Vt.—Rev. Wm. F. Frazier, Savings Bank Bldg., Burlington. Mass. Home Miss. Society—Rev. F. E. Emrich, Sec., *Boston; Rev. John J. Walker, Asso. Sec., *Boston. R. I.—Rev. Gideon A. Burgess, Providence. Missionary Society of Conn.—Rev. Sherrod Soule, Hartford. N. Y.—Rev. Walter H. Rollins, *New York. O.—Rev. E. S. Rothrock, 801 Hippodrome Bldg., Cleveland. Ill.—Rev. C. C. Merrill, *Chicago. Wis.—Rev. Theo R. Faville, Madison. Mich.—Rev. J. W. Sutherland, 505 American State Savings Bank Bldg., Lansing. Ia.—Rev. P. A. Johnson, Grinnell. Kan.—Rev. J. B. Gonzales, Topeka. — Neb.—Rev. S. I. Hanford, 408-409 Ganter Bldg., Lincoln. Northern Cal.—Rev. W. J. Menchin, 760 Market St., San Francisco. Southern Cal.—Rev. Geo. F. Kenngott, 315 S. Broadway, Los Angeles. Mo.—Rev. A. R. Atwood, Fountain and Aubert Aves., St. Louis. Minn.—Rev. Everett Lesher, 525 Lumber Exchange, Minneapolis. Wash.—Rev. L. O. Baird, Plymouth Ch., Seattle.

THE CHURCH BUILDING SOCIETY

*New York City

President: Rev. J. Percival Huget.
General Secretary: Rev. Ernest M. Halliday.
Church Building Secretary: Rev. James Robert Smith.
Associate Secretary: Rev. Charles E. Richards.
Field Secretaries: Rev. George T. McCollum, *Chicago; Rev. William W. Leete. *Boston.
Treasurer: Charles H. Baker.
Assistant Treasurer: Frank F. Moore.

THE SUNDAY SCHOOL EXTENSION SOCIETY

*New York City

President: Rev. J. Percival Huget.
General Secretary: Rev. Ernest M. Halliday.
Extension Secretary: Rev. W. Knighton Bloom.
Treasurer: Charles H. Baker.
Assistant Treasurer: Frank F. Moore.

THE EDUCATION SOCIETY

*Boston, Mass.

President: Rev. Charles Reynolds Brown.
General Secretary: Rev. Frank M. Sheldon.
Social Service Secretary: Rev. Arthur E. Holt.
Missionary Education Secretary: Rev. Herbert W. Gates.
Student Secretary: Rev. Harry T. Stock.
Treasurer: Arthur J. Crockett.

District Secretaries: Rev. Erwin L. Shaver, *Boston; Rev. George R. Andrews, *New York; Rev. Charles L. Fisk, 801 Hippodrome Bldg., Cleveland, Ohio; Rev. Robert W. Gammon, *Chicago; Rev. R. J. Montgomery, Grinnell, Iowa; Rev. C. G. Murphy, 408 Ganter Bldg., Lincoln, Neb.; Rev. F. J. Estabrook, 219 Guardian Trust Bldg., Denver, Colo.; Rev. Fred Grey, 6th and University Sts., Seattle, Wash.; Rev. George T. Simons, 312 S. Broadway, Los Angeles, Calif.

THE PUBLISHING SOCIETY (THE PILGRIM PRESS)

*Boston, Mass.

President: Rev. Charles Reynolds Brown.
General Secretary: Rev. Frank M. Sheldon.
Editor and Business Manager: Sidney A. Weston.
Treasurer: Arthur J. Crockett.

THE WOMAN'S HOME MISSIONARY FEDERATION

*New York City

President: Mrs. C. R. Wilson.
General Secretary: Mrs. John J. Pearsall.
Assistant Treasurer: Miss Ethel McIntosh.

REPORT OF THE EXECUTIVE COMMITTEE

At the close of the National Council in Los Angeles, the services which had been rendered so faithfully and efficiently by Dr. Edward D. Eaton, in filling out the unexpired term of the greatly lamented Dr. Herring, came to an end and the newly elected secretary, Dr. Burton, entered upon the duties of his office. For a few months, his time was divided between the National Council and the Church Extension Boards, the expense, also, being shared alike by those two bodies. Consecrated devotion to the interests of the denomination and the Kingdom of God, far-seeing judgment and resourceful initiative, coupled with unremitting industry, have characterized his labors, whose results appear in so much of the work done in the past two years.

The Executive Committee has continued to find one of its important functions in helping to coordinate the work of our various commissions and to consult with representatives of various societies to a similar end. Dr. Sanders has been asked to see that the plan of organic union was presented before the State bodies. Reports have been received and conferences have been held with several chairmen of commissions. The suggestion was offered and has met with favorable response that the director of the work of recruiting for the ministry be associated with the Education Society. The Secretary has been authorized to confer with the chairmen of commissions with reference to their communications to the churches in order to avoid confusion and to secure effectiveness and in various ways your committee has sought to act as a clearing-house for denominational unity.

There is pressing need that the Council give careful attention to its use of commissions. They should be appointed only after deliberate consideration. Adequate financial provision should be made for the effective discharge of their functions. They should be compact as to membership and geographical representation. They should be appointed only for distinct and important tasks outside the domain of existing commissions and societies, while the list should be constantly revised. It is observed, also, that there is some confusion arising from the inexact and diverse naming of our various organizations. In view of these considerations it would seem advisable to refer this subject to a special committee for early report to the Council.

In regard to other ecclesiastical and religious organizations this committee provides a medium of communication and interchange. The International Committee of the Y. M. C. A. has availed itself of the opportunity thus presented, to mutual advantage, and the Federal Council has representatives appointed by this Committee. Inquiries have come from the Evangelical Protestant churches in Ohio and Pennsylvania looking toward reception into our fellowship, and a recommendation to this effect is now before their churches.

Questions involving our Congregational polity, often delicate and subtle, not infrequently arise, requiring counsel and decision

which can be given only by those conversant with denominational ideals and practice. Problems of ministerial standing, qualification and standards for ordination, call for examination and frequently require re-statement and fresh definition. The presence of Dr. Barton on this Committee, with his thorough knowledge of Congregational polity, has led to important action in this field. This will appear in the report of the Commission on Polity in regard to representation in the National Council of our churches on Mission fields, with special reference to Porto Rico; also in connection with the qusetion of affiliated membership in District associations of churches and ministers who have also a connection with their own foreign language associations. Beside instances of this kind, the Pilgrim Memorial Fund is inevitably giving rise to technical questions bearing on membership, all the more important because involving monetary rights and obligations. While your committee, of course, does not pass final judgment on these matters, it has considerable responsibility, in cooperation with the officials of the Memorial Fund, in seeing that they are not overlooked and that final action is secured from the responsible parties.

It is a satisfaction to report that the financial condition of the Council Treasury remains on a sound basis, as it has done for the last ten years since the meeting at Kansas City. With the considerable extension of official activity, the five cents per capita, which the churches for the most part willingly and systematically pay, has been made to carry the administrative business, while the additional one cent per member is reserved for the traveling expenses of the delegates. How far satisfactory this will prove to be will appear more clearly after the meeting at Springfield, which will more clearly indicate the normal and ordinary effect of this policy than could be judged from the meeting at Los Angeles, where the distance was so exceptional.

The office force has been somewhat re-cast, Dr. Fagley bringing resourceful qualities to the position of Associate Secretary, dividing his time between this position and that of the Secretary of the Commission on Evangelism, but this addition has not necessitated any considerable increase in the office expense.

It is recommended that the National Council commend to the Commission on Missions the wisdom of setting apart one per cent of the apportionment to meet our fair quotas in the support of such undenominational causes as the American Bible Society, the Federal Council of Churches, the Protestant Churches of Europe, etc.

It is further recommended that the Council recommend that the per capita contributions of the churches be increased to two cents in order to secure a continuance of the present publicity and adequately to sustain the work of the Commissions, etc.

REPORT OF THE CORPORATION FOR THE NATIONAL COUNCIL

The broad charter of the Corporation enables it to receive, hold and administer funds and property for the use of the National Council, or of any organization, or any particular church within the fellowship. At present its work is chiefly given to the custody of the Pilgrim Memorial Fund. Its Finance Committee invests payments on subscriptions and the Corporation semi-annually pays over to the Trustees of the Annuity Fund the net distributable income on the same.

The Corporation had received from the Pilgrim Memorial Fund Commission up to June 1, 1923, $3,996,591.20, with further additions from legacies of $16,475.00, a total of $4,013,066.20, an increase of $1,702,927.00 since the last report to the Council as of January 1, 1921. The Corporation reports payments to the Trustees of the Annuity Fund of the distributable income of the Pilgrim Memorial Fund as follows: June 1920, $26,000; December, 1920, $42,000; June 1921, $54,000; December, 1921, $68,000; June 1922, $70,000; December 1922, $87,000; June 1923, $89,000; a total of $436,000. These semi-annual payments will be further increased in the immediate future, if the subscriptions of $1,926,109.67 on the books of the Pilgrim Memorial Fund Commission, June 1, 1923, are discharged. It is hoped also that the Fund may be materially augmented by legacies and conditional gifts until it shall reach the full measure of $8,000,000 definitely named as the objective in the National Council meeting of 1921.

Expenses incurred by the Corporation from January 1, 1920 to January 1923 have been $10,584.82 for charges involved in the investment of funds, for the safe keeping of securities and for the collection of income.

The report of the Treasurer, showing the table of securities, is separately printed and may be had, on application, from the office, Pershing Square Building, 100 East 42nd Street, New York City.

The Finance Committee up to January 1, 1923, had made a total investment of $3,112,689.40. So wisely were the funds invested that through the sale and exchange of securities a profit of $21,215.03 was realized and the securities held showed January 12, 1923, an appreciation in market value of $346,377.44. The Finance Committee holds itself strictly within the laws for the investment of funds held in trust in the State of New York, where the office of the Corporation is located, and the laws of the State of Connecticut, where it was incorporated.

The Herring Memorial Fund

The Hubert C. Herring Memorial Fund, as reported at the last National Council, had, May 1, 1921, a total of $14,884.68. The Corporation is pleased to report that the objective of the Fund, $20,000, was reached December 31, 1921, and that the total actual payments to the Fund, June 7, 1923, were $20,200.38.

The Resignation of Judge Simeon E. Baldwin, LL. D.

The Corporation records with regret the retirement of Judge Simeon E. Baldwin, LL. D., Vice-President of the Corporation and former Chief Justice of the State of Connecticut, December 16, 1921, on account of impaired health. The Corporation inscribed upon the record of its meeting as of that date a special minute in recognition of his service which was in part as follows:

> "We recognize the large and influential part which he had in the construction of the charter, in its liberal interpretation, in the adjustment of its terms to new conditions as they have arisen, and in the application of its provisions for wide service in the Congregational Churches.
>
> "Serving as First Vice-President from the beginning until the present date, the fidelity of his devotion and the wisdom of his counsel have been such that the measure of indebtedness may not be adequately expressed, but this minute shall stand upon the records as an indication of the service rendered and of the high esteem in which he is held by his associates and by the whole fellowship of the churches."

REPORT OF THE TREASURER OF THE CORPORATION

STATEMENT OF ASSETS AND LIABILITIES
DECEMBER 31, 1922

Assets

	Par Value	Book Value
U. S. Government Bonds	$1,461,400.00	$1,386,507.75
Railroad Bonds	2,688,560.00	2,039,605.06
Public Utility Bonds	56,000.00	50,500.00
Other Bonds	22,100.00	22,100.00
Stocks	600.00	548.00
Mortgages	170,000.00	170,000.00
	$4,398,660.00	$3,669,260.81
Bond Coupons		850.00
Cash		143,099.90
Total Assets		$3,813,210.71

Liabilities

Pilgrim Memorial Fund:		
Principal	$3,752,101.23	
Income	49.66	
		$3,752,150.89
Herring Memorial Fund:		
Principal	$20,100.38	
		20,100.38
Conditional Gift Fund		37,341.38
National Council:		
Principal	$3,581.33	
Income	36.73	
		3,618.06
		$3,813,210.71

Custodian of Funds, The Bankers' Trust Co. of New York.

AUDITORS:

Payne and Merrill, accounts of 1921
Hurdman and Cranstoun, accounts of 1922

STATISTICAL REPORT FOR THE BIENNIUM

The banner biennium of the denomination seems to be indicated by the statistics of 1921 and 1922. Statistics may always be discounted as recording too little or declaring too much. That they have real value, however, cannot be gainsaid, and in accordance with the Bylaws which direct the Secretary "to present in each stated meeting comprehensive and comparative summaries for the two years preceding," they are here set down.

For comparative purposes a table is subjoined covering the period of the last thirty years, preceded with those of ten, twenty and thirty years earlier. (See page 22.)

The Churches

There were more additions to the churches by 12,902 than in any previous biennium of our history, the record being 151,395 as compared with 138,493 in 1914-15. There were more additions on confession of faith by 4,797, the number being 90,050 as compared with 85,253 in 1915-16. The net gain in membership exceeds that of any other biennium except that of '94 and '95, when the net gain was larger only because of the small revision of roll, namely, 19,790 contrasted with 52,789. This exception to the record points to a weakness in our church life today, since such "revision " stands for spiritual deaths, which outnumber the natural deaths by two and one half to one, the Year Book showing deaths as 19,738 and revision of roll 52,789. Special attention to the situation has been given on the part of the Commission on Evangelism and Devotional Life, which has been urging the churches to give worthy care to the 115,000 and more absentee members, from whose numbers is recruited the roll of revision.

It is a significant fact that while 40,247 letters of transfer were granted 61,345 were received. We seem to receive 50 per cent more letters than we give. Does this mean that we are parasitic to that extent, depending upon other denominations to win recruits to the Kingdom and enlarging our numbers from their ranks?

The number of churches January 1, 1923, is shown to be 5,826, a figure which gives us pause when compared with those of recent years. The statistical curve was gradually upward until 1915 when it reached 6,103. Successive years showed 6,098, 6,050, 6,019, 5,953, 5,924, 5,873, 5,826, or a loss of 277 churches in seven years. There is cause for congratulation insofar as the reduced number means the reduction of overchurching; it is bad in the degree that it signifies race suicide chargeable to unwillingness to bear the burden of rearing a church family.

It is significant that this decrease in the number of churches corresponds with that of home missionaries, the number of missionaries in 1914 being 1,788 as compared with 1,394 in 1922, a loss of 394. We learned as a denomination during the last half of the nine-

teenth century to do home missionary work in the rapidly growing rural and village communities of the frontier. By the end of the nineteenth century the frontier had changed to the city suburb and foreign-speaking community. The expense of building and manning in these fields is anywhere from double to ten times that of the old home missionary service. These facts taken with the reduction in the purchasing power of the dollar as compared with prewar times accounts for the reduction in the number of churches because of the reduction in the number of home missionaries and corresponding insufficiency of building aid.

We are still a fellowship of small churches. Of the 5,826 churches 4,866, or 83%, have 250 or fewer members. Approximately 60 per cent have 100 members or less, and nearly 40% have only fifty members or less, while but 349 churches have over 500 members and only 63 over 1,000. With 5,826 churches there are reported 3,905 pastoral units; 1,199 churches reported vacant pulpits; 1,277 are yoked, a pastor serving more than one church; 245 are served by licentiates, and 125 are otherwise supplied.

Eight hundred and seventy-six churches report no contributions on the apportionment; 670 make no report of any benevolences whatever; 1,140 fail to report any home expenses, from which it may be gathered that close to 1,000 churches are dormant, dying or dead; that is, in each family of six one is sick unto death. As in human families some deaths are to be expected; others of the sick recover. The serious consideration in both cases is that some do not recover who might do so with proper treatment. The test of effectiveness in our democratic order is therefore the measure of efficiency in the treatment of our sick churches as well as in the service of organizing new ones.

Ministers

The best news with regard to the ministry is doubtless the showing in the salary column. Roughly speaking the Home Missionary Society regards a salary of less than $1,500 as a non-living wage, even in the case of those who have free use of parsonage. It is a situation sufficiently serious therefore to demand thought and prayer to discover that 41 per cent of our ministers receive less than this amount, and that 15 per cent of them receive less than $1,000. (See table, page 20.) The encouragement is found in the comparisons Forty-one per cent in 1922 corresponds with 51 per cent in 1920 under the $1,500 mark, and the 15 per cent under $1,000 corresponds with 23 per cent two years earlier. Moreover, 63 per cent fell below the $1,500 mark in 1919, as against the 41 per cent in 1922, and 29 per cent below the $1,000 mark in 1919 instead of the 15 per cent of 1922; $1,457,171 more was paid to pastors in the biennium than in the preceding two years, the totals being $13,839,148 compared with $12,381,971. The average salary in 1922 is reported as $1,778 compared with $1,600 two years previous, and with $1,440 four years ago,

or 23.4 per cent increase in four years. The total paid to pastors in 1914 was $4,544,972 as compared with $6,943,541 in 1922, showing an increase of 52.8 per cent since prewar days. Yet the change in money values means that what pastors receive today is scarcely equal in purchasing power to what they received before the war, leaving us the same problem of inadequate salaries that we faced in 1914.

The number of parsonages is reported at 3,193, or 712 fewer than the number of pastoral units.

The number of ministers is shown to be 5,620, the smallest in twenty-two years. Of these, 3,303 are reported as serving churches and 2,317 without charge. Why so many ministers without churches? One hundred and twenty are filling denominational administrative positions; 98 others fill non-denominational administrative positions; 81 are in other distinctively religious work, 13 of them being chaplains, 22 evangelists and 46 special missionaries; 241 are in educational work, of which 28 are presidents, 8 principals, 155 professors and 50 teachers. There are 20 editors; 8 lecturers; 129 in business and the professions. Of the remaining 1,620 probably 1,000 are retired on account of age or other disabilities, leaving approximately 620 unaccounted for. One hundred and twenty-six ministers in the Year Book list are marked with a star, indicating that they are not now reported by conference registrars with no explanation given for dropping their names. This fact emphasizes the importance of care on the part of associations and conferences in keeping the records of ministers' standing.

A study of the table reveals the following: In 1922, 95 were ordained against 140 deaths; in seven years 716 were ordained and 951 died, showing a balance on the wrong side of 235 or 34 per year., while in the fifteen years preceding, 1,808 were ordained against 1,528 deaths, a surplus of 280 or 12 per year. The present record of falling off in ordinations means that we have been turning to other denominations to supply us with our ministers. A mixture of blood in religious service is desirable. It is, however, good for a denomination that it should supply to others as many ministers as it receives from others. We now have more than five hundred ministers serving our churches who do not have Congregational standing.

Sunday Schools

In the first year of the biennium the number of Sunday School pupils reached the total of 781,195, by far the largest in the history of the denomination. The number dropped slightly to 779,753 in 1922. The average for the two years of the biennium is 8,740 in excess of that of any preceding two year period.

Young People's Societies

Recent years have shown a falling off in the number of young people's societies and of members of these societies as compared with

the flowery days of the young people's movement. The average for the two years has been 2,798 societies compared with 2,692 in the preceding biennium, with 118,368 members compared with 105,955 as the average of 1919-20. This upward direction of the curve is encouraging.

Finances

The financial statistics (see table) reward careful study. The aggregate amount for home expenses in the biennium is $32,817,151. It was $27,240,556 in the preceding biennium, the highest amount to that date. The splendid gain of $5,576,595 is thus shown. Going back to the biennium just before the war in 1913-14 we find the amount to be $20,890,646, 1921-22 thus indicating an increase of 57 per cent, a ratio which is fairly comparable with the change in the value of the dollar. The aggregate of benevolences for the biennium, passing through the treasuries of the churches amounted to $10,699,089 compared with $9,945,714 in 1919-20, a gain of 7.6 per cent. The amount just before the war in 1913-14 was $4,650,742. This indicates an increase of 130 per cent over pre-war days. Two factors are to be taken into account here, namely, the Pilgrim Memorial Fund campaign and the Congregational World Movement campaign. The tables of per capita giving show the year 1920 to have been the best in our history, with a per capita of $7.56 per member for benevolences and $25.92 for total giving to home expenses and benevolences. The per capita dropped slightly in 1921 to $6.54 for benevolences and $25.67 for the total, and in 1922 to $6.08 for benevolences and $25.64 for the total. It is to be hoped that this does not indicate that we have reached a dead level from which we cannot ascend. The needs and opportunities for building the Kingdom of God in the world are too great to permit of satisfaction with results attained, gratifying as they may be.

Taking apportionment benevolences alone we reached in 1921 the gratifying figure of $2,890,894, and in 1922 of $2,955,077, a total of $5,845,971, which is to be compared with $4,439,428 in the preceding biennium, the best to that date. The gain is, therefore, $1,406,543, or 32 per cent in the two years. Reverting to the pre-war standards we find the gifts for the biennium of 1913-14 to have aggregated $2,483,345, over which the gifts of 1921-22 show an increase of 135 per cent. Gratifying as are these returns the fact that income from investments and from legacies has not correspondingly increased leaves our missionary societies facing deficits in their current budgets without the ability to move forward strongly in the face of challenging opportunities throughout the world.

It is only candid to observe that these statistics are not wholly reliable, and particularly to call attention to the fact that in a period of thirty years not a few changes have been made in methods of reporting which vitiate slightly the comparisons.

The current year book shows the capital assets of the denomination to be: Property of the churches, $123,975,776; invested funds held by the churches, $14,519,398; the comparable figures in 1920 were $112,020,676 in property and $12,158,991 in funds. There is held by denominational agencies, perhaps $50,000,000 more. The foregoing figures show the Congregational churches of the United States to be both sound at heart and solvent in pocketbook.

1922 SALARIES BY STATES AND SUPERINTENDENCY DISTRICTS

STATES AND DISTRICTS	Under $1000	$1000 –1499	$1500 –1999	$2000 –2999	$3000 and over	% Under $1500
[1]Southwestern	0– 0%	1– 9%	5–45%	3–27%	2–19%	9%
Rhode Island	2– 8%	1– 4%	10–40%	7–28%	5–20%	12%
Minnesota	13– 9%	26–18%	52–36%	36–25%	17–12%	20%
Missouri	5–10%	7–15%	15–32%	13–28%	7–15%	26%
Kansas	6– 8%	14–18%	32–41%	20–26%	6– 7%	27%
California, So.	6– 6%	23–22%	39–38%	18–17%	18–17%	28%
Illinois	21– 9%	52–21%	65–27%	63–26%	42–17%	30%
Iowa	18– 9%	46–22%	70–33%	57–28%	16– 8%	31%
Nebraska	12–11%	23–20%	52–46%	22–19%	4– 4%	31%
Wisconsin	15–11%	28–20%	44–32%	37–27%	13–10%	31%
California, No.	5– 6%	20–26%	30–39%	13–17%	9–12%	32%
[2]Rocky Mt.	10–12%	17–20%	32–38%	18–21%	7– 9%	32%
[3]Middle Atlantic	17–15%	20–18%	27–24%	29–26%	19–17%	33%
[4]Central So.	6–13%	10–22%	17–37%	7–15%	6–13%	35%
Massachusetts	34– 7%	139–28%	122–25%	99–20%	95–20%	35%
Oregon Ida.	3– 6%	16–29%	21–38%	12–22%	3– 5%	35%
Indiana	6–22%	4–15%	6–22%	5–19%	6–22%	37%
Ohio	28–17%	36–22%	30–18%	42–25%	29–18%	39%
Connecticut	33–12%	71–27%	69–26%	56–21%	37–14%	40%
New York	33–13%	64–27%	58–24%	48–20%	39–16%	40%
Washington	18–16%	32–28%	41–35%	16–14%	8– 7%	43%
No. Dakota	7–12%	18–32%	18–31%	13–23%	1– 2%	44%
Montana	8–20%	11–27%	14–34%	7–17%	1– 2%	46%
So. Dakota	23–20%	31–28%	42–37%	13–12%	3– 3%	48%
Michigan	38–20%	58–30%	40–21%	36–18%	20–11%	50%
Maine	25–16%	54–35%	47–30%	21–14%	8– 5%	51%
Vermont	28–19%	54–36%	46–30%	18–12%	5– 3%	54%
New Hampshire	29–19%	69–46%	30–20%	14– 9%	9– 6%	65%
[5]Southeastern	32–43%	22–30%	8–11%	6– 8%	6– 8%	73%
Hawaii	44–64%	9–13%	7–10%	5– 7%	4– 6%	77%
[6]Colored	50–69%	18–24%	5– 7%	0– 0%	0– 0%	93%
	575–15%	994–26%	1094–28%	754–20%	445–11%	41%
cf. Totals in 1920	932–23%	1137–28%	971–24%	636–16%	361–9%	51%

NOTE:—[1]Southwest: Ariz., N. M. [2]Rocky Mountain: Col., Utah, Wyo. [3]Middle Atlantic: D. C., Md., N. J., Pa., Va., W. Va. [4]Central South: Ark., La., Okla., Tex. [5]Southeast: Ala., Fla., Ga., Ky., Miss., N. C., S. C., Tenn. [6]Colored Conventions: Ala., Ga., La., N. C., S. C., Tenn., Tex.

	Additions									Died	Total Benevolence	Per Capita	Home Expenses	Per Capita Total Giving
	Churches	Members	Absent	Confession	Total	Revision	Net gain or loss	Ministers	Ordained					
1863	2,652	260,284	30,854	7,765	14,378	755	3,093	2,693	—	—	(no report)	—	(no report)	—
1873	3,325	323,679	42,660	13,216	24,620	836	4,763	3,238	—	—	$1,213,816	$3.75	$1,978,365	$ 9.86
1883	4,010	396,209	57,004	14,800	28,377	1,724	8,590	3,796	—	—	2,638,619	6.66	3,943,227	16.61
1893	5,236	561,631	75,377	34,444	57,561	9,287	18,906	5,138	—	—	2,402,679	4.27	7,005,338	20.31
1894	5,342	583,539	76,800	38,853	62,946	9,625	21,908	5,287	—	—	2,190,111	3.75	7,035,307	15.81
1895	5,482	602,557	77,961	35,327	57,932	10,165	19,018	5,347	—	—	2,187,050	3.63	6,707,613	14.93
1896	5,546	615,195	80,485	32,147	54,640	12,814	12,638	5,405	—	—	2,129,456	3.46	6,871,128	14.63
1897	5,614	625,864	82,909	31,090	52,211	11,181	10,669	5,475	—	—	2,445,324	3.91	6,643,798	14.52
1898	5,620	628,234	83,148	25,189	44,492	12,142	2,370	5,639	—	—	1,892,919	3.01	6,725,911	13.69
1899	5,604	629,874	86,378	24,514	44,185	12,138	1,640	5,614	—	—	2,110,413	3.55	7,023,124	14.50
1900	5,650	633,349	89,002	27,101	48,602	12,762	3,475	5,568	—	—	2,201,161	3.47	7,497,930	15.33
1901	5,753	645,994	91,112	28,398	49,879	12,493	12,645	5,717	158	105	2,233,722	3.46	7,580,665	15.19
1902	5,821	652,849	94,775	29,195	51,627	13,456	6,855	6,015	138	101	2,130,379	3.26	7,921,023	15.39
1903	5,900	660,400	100,335	29,403	51,521	12,260	7,551	6,071	152	108	2,088,967	3.16	7,954,566	15.21
1904	5,919	673,721	100,829	30,193	53,198	13,623	13,321	6,059	137	95	2,165,904	3.21	8,383,567	15.66
1905	5,931	684,322	103,124	34,881	57,722	13,599	10,601	5,933	143	115	2,353,024	3.44	8,490,212	15.84
1906	5,923	696,723	107,114	32,890	56,543	13,354	12,401	5,900	88	104	2,446,256	3.51	8,594,129	15.84
1907	5,977	708,553	91,304	34,587	59,289	14,031	11,830	5,966	114	120	2,591,660	3.66	8,996,014	16.35
1908	6,006	719,195	111,322	35,100	59,792	14,688	10,642	5,924	104	91	2,359,251	3.28	8,992,707	15.79
1909	5,991	731,079	113,012	34,245	62,481	21,256	11,884	5,988	99	85	2,813,262	3.85	9,107,519	16.31
1910	6,033	735,563	113,713	30,582	57,689	23,548	4,484	6,033	112	98	2,860,582	3.89	8,965,894	16.08
1911	6,048	738,741	111,376	30,319	57,667	25,791	3,178	6,116	89	105	2,454,340	3.32	9,356,122	15.98
1912	6,064	743,016	111,364	30,776	57,662	25,575	4,275	5,944	104	96	2,363,584	3.18	9,307,618	15.71
1913	6,096	750,193	113,840	34,294	61,430	25,052	7,177	6,066	94	91	2,378,702	3.17	10,174,335	16.73
1914	6,093	763,182	119,335	40,787	68,467	26,055	12,989	5,923	139	99	2,272,040	2.97	10,716,311	17.00
1915	6,103	780,414	113,262	43,172	70,026	22,968	17,232	5,997	135	115	2,443,205	3.13	10,382,503	16.43
1916	6,089	795,793	105,225	42,081	68,259	23,306	15,379	5,660	116	168	2,893,151	3.63	10,865,414	17.30
1917	6,050	808,415	118,014	39,624	65,734	23,591	12,622	5,851	107	140	3,396,351	4.20	10,906,426	17.69
1918	6,019	808,122	115,345	29,467	51,372	23,771	(−293)	5,722	97	119	3,097,033	3.83	10,251,586	16.52
1919	5,959	808,266	116,489	33,852	59,922	30,564	144	5,695	107	116	3,756,986	4.64	12,195,872	19.74
1920	5,924	819,225	116,536	39,922	71,857	28,459	10,959	5,665	93	139	6,188,728	7.55	15,044,684	25.92
1921	5,873	838,271	109,909	45,875	78,365	28,313	19,046	5,781	101	129	5,486,873	6.54	16,035,396	25.67
1922	5,826	857,846	115,719	44,175	73,030	24,476	19,575	5,620	95	140	5,212,216	6.08	16,781,755	25.64

ACTIVITIES OF THE SECRETARY

The Secretary presents in a public address at the Council meeting a discussion of the deeper and more fundamental considerations growing out of the experience of the biennium, but the Council members are entitled to some account of this stewardship in matters of detail.

It is the duty of the Secretary to "keep the records and conduct the correspondence of the Council and of the Executive Committee." My first service consisted of the preparation of a digest of the last meeting of the Council for immediate publication in the Congregationalist. This was followed by the publication and circulation to the members of the full account of the Los Angeles meeting.

A large volume of correspondence has been carried on involving the help of two assistants and three stenographers. Naturally most of this must be left to others except where the personal attention of the Secretary is required.

It is stipulated that the Secretary "shall edit the year book and other publications." The year book speaks for itself. Only a few hours of the Secretary's time has been required for the supervision of this work, the office force attending to the mass of details.

The other publications of the Council office are almost negligible. In recent years the many minor publications formerly prepared and handled by the office are now committed to the commissions, particularly the Commission on Missions and the Commission on Evangelism and Devotional Life. The Secretary has, however, given not a little time to editing both directly and in consultation the large output of these commissions. Considerable writing has also been done for our periodicals and for the year 1922 the prayer meeting topics were discussed each week in the Congregationalist.

"He shall aid the committees and commissions and shall be the secretary of the Commission on Missions." This has come to be a large order especially since the placing upon the Commission on Missions of promotional responsibility. After the resignation of Dr. Swartz as Secretary of the World Movement, whose functions were given to the Commission, the experiment was tried of leaving the work of that office to the Secretary of the Council with the assistance of the Secretaries of the Societies. The major portion of his time was given to this endeavor until the end of 1922. In the meantime the society Secretaries felt themselves unable to assume the responsibilities which the plan involved and Rev. W. S. Beard was secured as Promotional and Editorial Secretary of the Commission on Missions, relieving the Secretary of the Council of prime responsibility for the literature from July 1, 1922 onward and of other promotional duties after January 1, 1923.

In addition to the work of promotion, the Commission on Missions, as the agency of the denomination for coordinating the work of the various Boards has called for much more of the Secretary's time and energy than any other department and possibly more than all the others. Perhaps this is as it should be in view of the fact that our missionary and educational work constitute the bulk of the things we do together. Nevertheless it is doubtful whether the Secretary would have been made Secretary of the Commission had the present plan of making it a promotional agency been contemplated in its original organization. So soon as and if the present or similar plans are determined as permanent the Council should face the question as to whether the Commission on Missions should not have its own Secretary in the person of another than the Secretary of the Council.

Aside from the routine of the office work the other functions of the Secretary involve availability "for advice and help in matters of polity and constructive organization" rendering to the churches "such services as shall be appropriate to his office" and "representing the Council in interdenominational relations." Constant calls for such service are responded to as time and strength permit.

These services have taken the Secretary into twenty-two states involving 69,678 miles of travel. 220 public addresses have been given, embracing sermons, missionary addresses, discussions of plans, setting forth denominational ideals, devotional talks, evangelistic addresses, etc., etc. 283 committee meetings and conferences have been attended. These include meetings of the various committees and commissions of the Council and of the State Conferences, of the Societies, of interdenominational organizations such as the Federal Council, Home Missions Council and the like and a great variety of miscellaneous bodies. In the two years 279 days have been spent away from home and the office, routine work being done on the road.

It is a strenuous life, but one filled with many gratifications in the sense of work worth while and far reaching.

REPORT OF TREASURER OF NATIONAL COUNCIL

287 Fourth Ave.

Frank F. Moore, New York

Year Ending Dec. 31, 1921

Receipts

Cash Balance, Jan. 1, 1921		$819.73
Per Capita Contributions of Churches	$42,894.12	
Sale of Year-Books and other Printed Matter	964.52	
Interest on Deposits	300.00	
Loan from Cong'l Home Missionary Society	4,000.00	
		$48,158.64
		$48,978.37

Disbursements

Advertising	$143.60	
Clerical Services	6,040.84	
Expenses of Committees and Commissions	2,174.00	
Expenses of Council Meeting	2,984.22	
Interest	57.62	
Insurance	11.62	
Office Supplies and Postage	812.18	
Printing and Sundry Expenses	529.65	
Rent	1,550.00	
Salaries	5,600.00	
Traveling Expense	971.42	
Delegates' Expenses to Council Meeting	7,335.30	
Telephone and Telegraph	149.89	
Year-Book Printing	13,825.12	
S. S. Ext. Soc., Repayment of Loan	2,500.00	
Pilgrim Tercentenary Fund Loan	3,003.45	
		47,688.91
Balance on hand and in Bank, Dec. 31, 1921		1,289.46
		$48,978.37

Year Ending Dec. 31, 1922

Receipts

Cash Balance, January 1, 1922		$1,289.46
Per Capita Contributions of Churches	$38,458.49	
Sale of Year-Books and Printed Matter	489.08	
Interest on Deposits	200.00	
		$39,147.57
		$40,437.03

Disbursements

Advertising	$155.90	
Clerical Services	6,952.07	
Expenses of Committees and Commissions	1,259.41	
Expenses of Council Minutes	1,972.94	
Interest on Loan	172.33	
Office Supplies and Postage	994.38	
Printing and Sundry Expenses	697.02	
Rent	1,145.00	
Salaries	8,865.00	
Traveling Expenses	560.03	
Delegates Expenses to Council Meeting	60.00	
Telephone and Telegraph	127.20	
Year-Book Printing	11,202.14	
Repayment of Loan	4,000.00	
		38,163.42
Balance on hand and in Bank, Dec. 31, 1922		2,273.61
		$40,437.03

REPORT OF THE COMMISSION ON MISSIONS

The functions of the Commissions fall naturally under three general classifications: (1) The Apportionment, (2) Promotion of Income, (3) Administrative Advice. Each of these embrace a multitude of details too great to allow their presentation here, but the general literature of the Commission which has been broadcast sets them forth. A mere outline of outstanding features is here given.

I. The Apportionment

Five million dollars was decided upon as representing the minimum need for our missionary and educational work in 1921. The Commission is convinced that it is a legitimate figure; that insofar as we fail to reach that goal we are now falling short of the immediate needs of work actually in hand. It is therefore recommended to the churches through their State Conferences as the goal for 1924.

A little less than three millions per year has as yet been reached. This is practically double what we were contributing under the apportionment half a dozen years since. Without this splendid increase disaster would have overtaken our world wide Christian enterprise. Falling two million dollars short has meant debt, deterioration of physical plant, decreased work, vacancies in the force, inadequate salaries to missionaries, and inability to advance in the face of post-war demands on the field.

The allotments made to the several States have been accepted. In a few cases slightly less than the total has been apportioned to the churches and in other cases the churches have scaled down the amounts asked of them. The general disposition, however, seems to be that of settled determination not to be satisfied with less than the full amount required.

It has been decided that money raised from the churches for regular Congregational work through city societies and by Conferences for their expenses aside from the per capita levies, also gifts to the Hawaiian Board and by foreign speaking churches for work comparable to the regular work of the Societies shall be credited on the apportionment.

The miscellaneous fund has been dropped and it has been recommended to State Conferences that they distribute extra-apportionment allotments for such causes as The Federal Council of Churches, The Bible Society, in New England The Boston Seaman's Friend Society, etc., also that the attention of the churches be called to the appropriateness of supporting other than denominational causes in due proportion as compared with the obligations of the apportionment.

Most careful work has been done in studying the relative needs of the several causes, and the plan has been adopted of making the percentage division state by state in recognition of the varying needs of these States for their local work.

The Commission interpreted the action of the last meeting of the Council to direct that the Foundation for Education should be on the apportionment plan for 1921 and 1922 and that thereafter the new Board should raise its money apart from the apportionment. Accordingly this cause was left off the schedule for 1923. In view, however, of the urgent appeals of the Foundation and its statement of difference of opinion regarding the interpretation of the Council's action at Los Angeles, the Commission has returned the Foundation to the apportionment for 1924. On this question the Council should rule definitely for the future.

II. Promotion of Income

At its last meeting the Council transferred to the Commission on Missions the promotional work undertaken two years earlier and known as The Congregational World Movement, at the same time modifying the by-laws to indicate that such endeavors were to be made permanent. The Commission has proceeded under this commission, its interpretation of its functions and the extent of the sphere of operation under them have, however, been questioned by the executive bodies of some of the Societies. Here again the Council should clarify the meaning of its action and to this end specific recommendations are appended.

There have been three phases of development in the promotional work. The first of these was the continuation of the plans and processes of the World Movement under the direction of the same secretary, Dr. H. F. Swartz, whose services continued through 1921 thus completing the campaign for the 1922 apportionment. In this phase there was an independent organization covering the whole country with regional directors chosen largely from the secretarial staffs of the Societies. This form of organization was calculated to push an intensive campaign during a given period. This it did successfully, practically doubling the apportionment receipts the first year and holding the ground won the second.

With Dr. Swartz's withdrawal the problem of more permanent organization was faced and it was decided that the regular denominational organization should be more largely utilized and accordingly the State Conferences were looked upon as the key to the situation. A plan book was drawn up providing for no promotional secretary to succeed Dr. Swartz but organizing the society Secretaries into District Councils at Boston, New York, Chicago and San Francisco for the purpose of cooperating with the State bodies. An editorial Board was also instituted for the purpose of editing the apportionment literature needed by the States.

The Editorial Board was the first to feel distinctly that the staff of the societies could not be drafted for the necessary work and therefore recommended to the May meeting of the Executive Committee of the Commission that Rev. W. S. Beard be secured as Editorial and Promotional Secretary. Mr. Beard accepted and began work July 1,

1922 stipulating that his endeavors must be confined to editorial work for the rest of the year. Thus with the exception of this work with the literature, the second phase of the promotional development held until Jan. 1, 1923.

The third phase of promotional work, entered upon gradually during the second half of 1922, became fully operative in 1923. This leaves the chief responsibility for promotional activity in the hands of State officials but provides for active cooperation on the part of the Commission's staff, and endeavors to coordinate the cooperative activities of the Secretaries of the home and district offices of the Societies. Specifically there has grown up a staff of about a dozen field workers in states and districts under the pay of the Commission.

Latterly the chief promotional Secretaries with Mr. Beard and two State Superintendents have been constituted a promotional cabinet to aid in coordinating the work of the Societies with that of the Commission and with one another.

The figures show that the increased scale of giving was maintained for the third year and the indications are that it will be materially increased the current year although at this writing it is too early to be certain.

The expenses of the Commission Feb. 1 to Dec. 31, 1922 were $96,525.74. The budget for the current year calls for $135,859.60. This may be somewhat reduced by arrangements with State Conferences. How to dispense with this expenditure or save it from the budgets of the Societies is a problem that has challenged the most intense consideration of the Commission. It will be before the Commission on Oct. 15, by recommendation of the Executive Committee and in turn will be brought to the Council.

III. Administrative Advice

The Commission has not ventured on any study of the administration of any of the societies during the biennium.

A number of details referred to it or taken up on its initiative touching matters of common concern or inter-relations of the Societies have been passed on.

Problems of Promotional Organization

At the annual meeting of the Commission in January last the Secretary of the Council and of the Commission presented what seemed to him certain inherent incongruities in our present organization for promotion. These centered in the fact that the Council has commissioned an organization of its own to raise money for corporations which already have boards legally appointed for that purpose, and in the further fact that under the apportionment plan and the desire of the churches to subscribe their benevolences in a single budget the national organization retains a system of competitive promotion directed by six general boards and two woman's organizations besides the Commission on Missions.

In the search for simplification of the organization with resultant economy, efficiency and democracy in control the Secretary suggested the possibility of following the precedent established in the Extension Boards under which one set of directors constitutes the official board of three corporations. This would mean that in the single sphere of promoting income each of the organizations participating in the apportionment should elect the same persons as their responsible promoting agency. These might be the members of the Commission on Missions or some other group. Details would need to be worked out to conserve all the values inherent in the appeal of individual causes, and to cooperate with churches not working under the apportionment plan.

Secretary Burton estimated that the equivalent of the Commission's budget could thus be saved, and that with material increase in efficiency.

The Secretary also presented a series of so called "next steps" calculated to help unify operations and remove misunderstandings.

In response to the Secretary's presentation the Commission voted approval of the general direction of the proposals and instructed its Executive Committee to take them under advisement and report to a meeting of the Commission on Oct. 15, the day before the opening session of the Council. The following is the report of the Executive Committee to the Commission upon these matters as amended and presented to the Council by the Commission as its own report:

Interpretation of Duties in the Field of Promotion and Organization for the Same

A most important part of the work of the Commission on Missions during the biennium has been its task of interpreting its duty in the field of promotion in relation to the several Missionary Societies. The Council Meeting of 1921 in the adoption of amendments to Article II of the by-laws, in Section 3, defined the duties of the Commission on Missions as follows: (slightly but not significantly amending the similar section from the by-laws as adopted by the National Council in 1913.)

"Duties. While the Commission on Missions shall not be charged with the details of the administration of the several Missionary organizations, it shall be its duty to consider the work of the organizations named above to prevent duplication of activities, to effect all possible economies in administration, to correlate the work of the several organizations, together with their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the budgets of the several organizations and have access to their books and records. It may freely give its advice to the said organizations regarding problems involved in their work, and it shall make recommendations to the several organizations, when in its judgment their work can be made more efficient or economical. It shall make report of its action to the National Council at each stated meeting of that body and present said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several organizations. The Commission is authorized to establish an office and to employ such staff as may be necessary for the economical and efficient conduct of its work.

Furthermore, the Council of 1921 approved the recommendation of the Commission of the Congregational World Movement and committed to the Commission on Missions the three following duties:

1. The initiative and judicial functions hitherto entrusted to the Commission on Missions.

2. The promotional work hitherto pertaining to the Commission on the Movement. (i. e. The Congregational World Movement.)

3. The interests of the educational institutions associated with Congregationalism.

Subsequent to this action the interests of the educational institutions were definitely committed to the Foundation for Education, leaving in the hands of the Commission on Missions items one and two of these duties.

In the effort to discharge the duties thus imposed by the Council upon it, the Commission on Missions has appointed an Executive Committee and charged this committee with the immediate direction of the promotional work which, during 1920 and 1921, was under the direction of the Commission on the Congregational World Movement. It has appointed also a survey committee, which has undertaken such part of this promotional work as was in the hands of a similar committee of the Commission on the Congregational World Movement.

The experience of the two years has shown the need of a clear interpretation of the duties imposed upon the Commission on Missions by these acts of the National Council and of more complete organization for carrying them out.

Your Commission has devoted considerable study to this matter and would report to you the following definition of its promotional duties under the section of the By-Law quoted above, and the provision it has made for discharging this duty.

It is the judgment of your Commission that under the constitution of the National Council it is the duty of the Commission on Missions in the field of promotion to initiate and to direct the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of these societies, and to correlate and coordinate the special individual promotional work of the several societies one with another and each with the common appeal and all with the appeals of the several states for the particular missionary work within their borders and under their charge.

By the term "common appeal" as used above is meant primarily the promotion of the Every Member Canvass and similar processes for securing the full apportionment but it contemplates also thoroughgoing follow up work including cultivation of churches not following the single budget plan, systematic approach to individuals especially for gifts under the apportionment, the cultivitation of interest in special objects under plans involving the several or individual causes,

etc., etc. By the phrase "to correlate and coordinate the special individual promotional work of the several societies" is expressed the conception that each society is expected to reinforce the appeals of the Commission, respond to the calls of the churches for the presentation of its work, promote aggressively the interests of churches and individuals in its work, publish and circulate accounts of its activities and solicit contributions personally, by correspondence and in public appeal, but seeking in it all through Conference with the Commission, its Committees and officers to avoid conflict in time and method with the common appeal and with that of the other interests. In this promotional work the societies are to expect the active assistance of the Commission.

In order to discharge this duty your Commission has delegated and defined responsibility within itself as follows:

1. It has appointed an executive Committee, at present consisting of 12 members of the Commission. It has lodged the duty of direction and decision in matters having to do with benevolences with this Executive Committee between meetings of the Commission. It has authorized and directed its Executive Committee to appoint a Cabinet to be composed of Promotional Secretaries, one of whom shall be named by the Executive Committee of each of the following Boards:

American Board, Extension Boards, American Missionary Association, Education Society, Ministerial Boards, Foundation for Education, Women's Boards, Women's Home Missionary Federation. In addition to these promotional Secretaries, two State Superintendents, to be named by the Mid-winter Meeting of the Superintendents are to be members of this Cabinet. Of this Cabinet, the Secretary of Promotion of the Commission on Missions is a member ex officio.

2. It has defined the duty of this Cabinet as follows: It shall be the duty of this Cabinet to recommend plans for promotion to the Executive Committee and to bring to that Committee such recommendations as shall seem advisable. It shall be the duty of the Cabinet to act for the Executive Committee ad interim on such matters as may be committed to the Cabinet by the Executive Committee. The Cabinet shall choose a chairman from its membership from session to session, and such other officers as may be found necessary.

3. It has specifically lodged with the Commission on Missions as a whole the duty of passing upon the budget of the promotional work, to be carried on under the direction of its Executive Committee and has affirmed that such budget shall be within the limits of the percentage of askings fixed by the National Council.

It is the hope of your Commission that this definition of its duties as imposed by the Council and these arrangements for the discharge of these duties may increasingly make more effective the work which the Council has charged the Commission to do. In line with these arrangements your Commission recommends to the Council that the

Council adopt it as a matter of procedure and instruct its Secretary accordingly that actions of the Council affecting the several Missionary Societies be referred to the respective meetings of these societies in connection with the meeting of the Council at which such actions are taken.

Further the Commission recommends to the Council that the Council ask each Society to pass an identical resolution in substance as follows:

This Society hereby appoints the Commission on Missions of the National Council as a Committee of this Society authorized and directed to represent this Society in the initiation and direction of the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of these Societies and with the duty of correlating and coordinating the individual promotional work of this Society with similar promotional work on the part of the other Societies and with the common promotional work of all the Societies and with the Congregational organizations of the several states.

It is further recommended that the proposal by the General Secretary at the midwinter conference in Chicago, or some other plan, be submitted for action at the Council two years hence, during which time a thorough study of our missionary activity as a denomination, including central board of promotion, further consolidation of boards including the relation of our women's organizations to our missionary program, and question of literature be made by the Commission on Missions.

Other Questions for Decision

The Commission recommends that the apportionment asking for 1925 and 1926 be continued at $5,000,000 per annum.

The Commission recommends that the Foundation for Education be retained on the apportionment during 1925 and 1926.

The Commission recommends that the budget of the Commission on Missions for common promotion be approved subject to the concurrence of the Societies, for an amount not to exceed $141,000 for 1924 and not to exceed $150,000 in 1925, exclusive of any amounts which may be expended by state and local organizations out of their own funds, the same to be assessed upon the several national causes in proportions to be determined by the Commission on Missions.

The Committee recommends that there be included in the apportionment a percentage for miscellaneous objects, the amount to be determined upon recommendation of the Survey Committee.

REPORT OF THE COMMISSION ON COMITY, FEDERATION AND UNITY

The growing interest in the situation of the Christian religion in the modern world is rapidly and impressively centering upon questions of varied relationship, all of which, in greater or less significance, are in the way "Toward Unity."

Recent publications like those of Headlam for Britain; of Soderblom, Archbishop of Upsala, for the Netherlands; of Lynch, Manning, and Smyth for the United States—all voice the quickened aspiration and the deepening conscience regarding the great prayer and purpose of the Master that they all may be one. The formal utterances of great religious assemblies, most notably the Lambeth Appeal, are weighty and serious declarations of the presence of the same spirit.

The growth of organizations from those of small townships to those of world encircling influence, the practical disclosures of fundamental agreement in the presence of superficial difference, and the self-forgetting efforts for common and united Christian realization add pertinent testimony to the vitality of the awakening spirit.

The missionary adventure at home and abroad, while revealing more and more clearly the vicious error of esteeming the earthen vessel more highly than the spiritual treasure it contains, whether the vessel be competing policies, competitive ecclesiasticisms, or mutually exclusive theologies, still bears a luminous witness to the oneness of the common faith, as in new and gratefully surprising fashion it forgets the things which are behind and reaches forth unto those which are before.

There are local, county, state, national and international movements in wide circles of Christian activity, all of them vitally important and engagingly attractive. Such movements are: city federations, community churches, associations of denominational secretaries in organizations designed to promote fellowship, to adjust possible frictions, to reduce denominational aggressiveness when and where it weakens, rather than strengthens the vital interests of the Kingdom, and to apportion by agreement zones and areas in which a given commission with a free hand and an unchallenged opportunity can effectively speed the building of the Kingdom.

In our own country, many of these movements have been wisely and effectively cultivated by the Federation of the Churches of Christ in America, in whose development and strength our own fellowship has the right of a grateful and genuine satisfaction and in the enlargement of whose influence we should bear an even more generous participation by our increasing gifts. All these efforts are practical stepping stones to higher things; they are in the direction and are on the way to still greater inclusions in the interest of a united Christianity, the central principle of which is the unity of the followers of Christ.

Nor must the great international movements escape our sympathetic attention. The World Conferences now projected to discuss the life and work of the Churches, the faith and order of the Church, or friendship between the Churches are mighty spiritual impulses in the interest of a reunited Church of Christ. Because they are so large in vision, and so almost daring in undertaking, they give new appreciation of the range, the altitude and the comprehensiveness of the majestic spiritual idea which filled the mind and animated the soul of Christ. The goal of Christ's purpose may be very distant, but the glory and the grace of it are the inspiration, the courage and the expectancy of the Church marching breast forward.

Special reports from two Committees of the Commission are herewith appended, first on Organic Union, and second on the Concordat.

Report of the Sub-Committee on Organic Union

The proposal that those evangelical church bodies in the United States which find themselves in natural competition "meet and counsel together with a view to finding a way by which we may outwardly and concretely express the spiritual union which we believe already exists among the people of Christ" originated with the General Assembly of the Presbyterian Church in the United States of America in May, 1918. That Assembly, by a vote which was virtually unanimous, invited other evangelical communions to a preliminary "Interchurch Conference on Organic Union", held at Philadelphia in December, 1918. Representatives of twenty-three denominations discussed a practicable scheme of union on the basis of which an Ad-Interim Committee during the following year formulated a Plan of Union, which was thoroughly discussed by an Interchurch Council on Organic Union in February, 1920, at which eighteen communions were represented. The Plan was revised and adopted as a suitable method of procedure. Both on the Ad-Interim Committee and at the Interchurch Council, Congregationalism was well represented, the late Dr. Herring and Professor Williston Walker being foremost among the participants.

This Plan of Union, as adopted February 6, 1920, was remanded to each constituent body for ratification with the proviso that, when any six of these had ratified the Plan, it might go into operation, with the understanding, of course, that the six ratifying parties would readjust the Plan to meet any conditions that might arise. The Plan was printed in full with essential comments on pages 49-54 of the Minutes of the Nineteenth National Council held at Los Angeles, California, July, 1921, as a part of the report of the Delegation of Sixteen appointed to attend the Philadelphia gathering. It need not be reprinted, since, at best, it represented no more than the wisest concrete proposal of effective union then obtainable.

Its essential proposals were that each constituent Church in the proposed body to be named "United Churches of Christ in America" should retain its full autonomy in all matters purely denominational, its own creedal statements, its accustomed method of government and

its own mode of worship. The Plan did not seek to decide between divergent theories respecting the Church, the sacraments or the ministry. In fact, it was not a proposal of absolute organic union which would reduce six or more communions to one, but rather an efficient federated unification of the participating denominations along clear, well-defined and restricted lines.

The National Council at Los Angeles received with approval the report of the Delegation presenting the Plan of Union and authorized the Delegation or its equivalent body to "submit these proposals for the consideration of the Congregational churches at their district and state meetings." At the same time it merged the Delegation into the Commission on Comity, Federation and Unity, of which some of its members became a sub-committee, specifically intrusted with the task of insuring the response of each Conference and Association in so far as they were willing to act.

The sub-committee has performed its task with diligence and is glad to report an overwhelming majority in favor of the idea represented in the Plan. It has not sought a specific commital of our churches to every detail of the Plan, since these undoubtedly will be settled by the contracting denominations; but it can report an unequivocal approval by our churches of the idea of some practicable form of union between denominations naturally competitive, which will put an end as rapidly as possible to the scandalous rivalry still discernible in our cities, in home missionary districts and on foreign mission fields. Out of fifty-one Conferences forty-four have voted approval; out of two hundred and eighty-one Associations one hundred and thirty-eight have voted approval, seven only have voted to disapprove; the remainder have failed to act, fifty-nine out of seventy-three of these representing state conferences which gave their hearty approval. The conferences whose action on the referendum has not been reported to the committee are those of Maine, Minnesota, Porto Rico, Plymouth (Texas), Utah and Wyoming. Connecticut approved the general idea proposed but was unwilling to endorse the specific scheme. Massachusetts' indorsement was conditioned upon a referendum to the Conferences before final adoption. These ratifications, when viewed from the standpoint of preponderant Congregational population, indicate clearly that our denomination would support a Plan of Union that was presented in good faith by a group of the denominations with which it stands in close relationship. The failure to get a vote out of every Association simply bears testimony to the inherent difficulties of securing such action from a large proportion of our local organizations, whose membership do not follow national problems closely. Only at considerable expense and through the services of many trained speakers can a question of this sort be so presented to each Association that it will promptly receive nation-wide consideration. Too much importance, therefore, cannot be given either to approval or to a failure to act.

During the two years which have elapsed while this referendum

has been in process, the plan has made little perceptible progress in the Presbyterian, Methodist, Baptist or other denominations. It has not been definitely rejected, so much as ignored, because of the greater strength of denominational currents of opinion, and of creedal disputes. There is at present, moreover, no clearly marked, consciously felt movement toward federated or truly organic union in these denominations. We may truthfully add that there is no such sweeping "movement" in Congregationalism even. Yet there is a real readiness to support any sane approach toward federated unity.

The correspondence received by your committee makes it very clear that the principal ground of reluctance over the approval of the action of the last Council was the fear that the Plan of Union would result in creating a body which might somehow retard the progress of the Federal Council of Churches. With that Council and its work our Congregational people are entirely in sympathy. They do not care to share in a movement which will cripple it. With this general position your committee is in full sympathy. Its members and those who have sponsored the Plan of Union have always been hearty supporters of the Federal Council. They believe that the Federal Council of Churches and the Foreign Missions Conference and the Home Missions Council represent steps of the greatest importance toward that more effective form of federated union which the Plan of Union has contemplated. They also believe that the recent consummation of a plan of genuine organic union by our sister churches in Canada and the constant expression by individual Congregational leaders of a profound discontent with existing inter-denominational conditions warrant the assertion that these forms of denominational federated action are only steps of progress toward the real goal we desire to reach.

That goal in the United States is not complete organic union at present. It may well be a very definite federated union which will provide, through an authoritative, representative body, for the harmonization and unification of the educational, inspirational and missionary interests of the participating denominations in such a way as to put an end to the scandalous competition, friction, overlapping and wastage of today. If the Churches shall ever delegate to the Federal Council administrative functions, the creation of a new body would be unnecessary. But great as has been the progress made under the Federal Council in recent years, the advisability of any such step may be questioned. The Federal Council's outstanding achievement has been the drawing of thirty-one Protestant communions into the closest practicable union for fellowship, investigation and service. It thus comes nearer speaking for American Protestantism than any other body, yet it is tolerated as a mouthpiece of Protestant denominations because it raises no denominational issues, remaining strictly an advisory body. Publicity is its principal weapon in dealing with the deplorable competitive conditions alluded to above.

That our constituency is ready for a more definite method of attacking this serious problem was recently illustrated by the spontaneous action of the Cleveland Congregational Union and the Cleveland Presbytery in appointing a joint board of control to direct all future church extension activity in Cleveland and its vicinity. Such a Board on a national scale is exactly what the Plan of Union contemplates. It is not at present likely that thirty denominations can be induced to agree to such a scheme of self-limitation for the common good, but quite possibly as many as six might agree to try the experiment. Whether it would be wise for the Federal Council to include such experimenting within its range of activities is a purely practical question. At present its constitution seems to forbid such service. Should it be reorganized so as to include the adjustment of competitive situations, there would, of course, be no need of any new organization, but it might lose a number of its constituent denominations.

The only other objections which have been expressed are those of the expense attending a new interdenominational organization and of the unreadiness of some Congregationalists to delimit our denominational sovereignty for the common good. These objections are surely not serious or profound. They would not prevent a real trend of sentiment from proceeding.

We must therefore present for the consideration of the National Council the following resolutions:

WHEREAS: The National Council in its declarations on Unity in 1871 and in 1913 expressed the deep and unfeigned interest of our churches in their closer union with every part of the Church of Christ, and

WHEREAS: The independent action of our brethren in Canada and the steady growth of united activities in such practicable and visible forms as appear in the work of the Federal Council of Churches, the Foreign Missions Conference, the Home Missionary Council and the organizations already operative in several cities for the prevention of competition in the establishment of new churches, not only indicate the feasibility of Christian Union, but illustrate certain methods immediately available, and

WHEREAS, our times call for a further integration of Christian forces and our Conferences and Associations by an overwhelming vote have expressed their sympathy with the Plan of Union submitted to them by the last National Council,

BE IT RESOLVED:

That the National Council of Congregational Churches approves in substance the Plan of Union proposed by the American Council of Organic Union, and

That this action be communicated to the other Church bodies associated in the movement in the hope that they may also approve and enter into the Plan, and,

That the Commission on Comity, Federation and Unity, acting under the authority of the Council through its Executive Committee, be authorized to represent this Council in such conference and correspondence as shall seem to them practicable and wise.

SECTION OF THE REPORT RELATING TO THE CONFERENCE WITH EPISCOPALIANS

With regard to the negotiations of your Commission with a Commission appointed by the General Convention of the Protestant Episcopal Church, our report covers a period of four years, the report presented at Los Angeles in 1921 being only a report of progress.

At the meeting of the National Council at Grand Rapids in October, 1919, the Commission on Comity, Federation and Unity, reported, in part, as follows:

"A few individual members of the Protestant Episcopal and of the Congregational churches, acting on their own initiative and in no official sense representing either communion, have issued in recent months certain proposals bearing on the question of Christian unity. This Commission as a body has no relation to these proposals and no opinion to express upon them. It simply reports their essential features for the information of the Council. The fundamental judgment contained in the paper issued by the individuals indicated is to the effect that certain valuable practical ends would be attained if the Protestant Episcopal Church were to adopt a canon permitting its bishops to give Episcopal ordination to non-Episcopal ministers so situated that such double ordination would give them wider access to persons of different types of training." (Minutes of 1919, p. 257.)

The National Council of 1919 thereupon appointed a Commission to confer with a Commission appointed by the General Convention of the Episcopal Church. The Episcopal Commission consisted of five bishops, five presbyters and five laymen. Our Commission also numbered fifteen.

Important meetings were held in the next two years, but no definite action could be had until the next meeting of the Episcopal General Convention in 1922.

Our Commission suffered irreparable loss in the death of Secretary Hubert C. Herring, and subsequently in the death of Prof. Williston Walker, two men whose names this Report records with sorrow and high honor and esteem.

At Los Angeles in 1921, the Commission on Comity, Federation and Unity was combined with two other commissions, but those members were retained upon it who had been in conference with the Episcopal Commission from the beginning.

In the conferences of these four years, our relations with the members of the Episcopal Commission have been most cordial. We

place upon record our high appreciation not only of their Christian courtesy, but of the deep earnestness of their desire for Christian unity.

Through causes beyond their control and ours, the work of the conferences never came to a complete agreement. The death of Dr. Herring and Dr. Walker and the ill health of Bishop Rhinelander, who was chairman of the joint sub-committee to which all important matters were referred, prevented that sub-committee from completing the important work committed to it. The earlier work of the two Commissions was deliberate, painstaking and satisfactory, but its conclusion was of necessity hurried, and the final joint conference was held with only a small minority of each Commission present. Efforts to reach a united judgment by mail were unsatisfactory, and the Canon, together with the address preceding it, were submitted to the Episcopal Convention in a form which never received the assent of a quorum of our Commission.

The report as presented to the Episcopal General Convention met the hearty approval of a very large section of both houses of the Convention. It also encountered determined opposition. Its opponents were able to rally a sufficient opposition to compel the amendment of the Canon and Concordat in important particulars.

These amendments were reluctantly accepted by the proponents of the Canon. They labored with good faith and Christian earnestness to carry the work of their Commission to a successful issue. Your Commission testifies to the good faith and loyalty of these men, no one of whom departed either in letter or spirit from the representations made to your Commission.

The Canon as amended and adopted calls for no action on the part of this body. The General Convention did not reappoint a Commission for further conference with the National Council. The work of your Commission, therefore, is complete in this particular, and we do not recommend any further immediate negotiations with the Episcopal Church looking toward Church Union. We do not, however, close the door to future overtures.

Certain papers prepared by members of your Commission for the consideration of the joint commission, setting forth what we conceived to be the Congregational attitude toward Church Union, are appended to our report of progress submitted at Los Angeles two years ago, and are found in the Minutes of the National Council for 1921, pp. 58-73.

This report brings to a close one chapter in the history of the work of the National Council. It is, as we believe, an honorable chapter in our history, and it may have value in future discussion. For the present we have only to reaffirm our historic attitude as one both of freedom and catholicity.

Our churches receive members from Episcopal churches precisely as they receive members from other Congregational churches. They

welcome Episcopalians to the Lord's Supper administered in Congregational churches precisely as they admit their own members. Any Congregational church or minister is at liberty to invite to the pulpit of that church any Episcopal minister or bishop in good and regular standing without appeal to any external or superior ecclesiastical authority. An Episcopal minister entering our ministry is received without reordination. We shall be happy when the Episcopal Church will meet us on terms of equal catholicity, in their acknowledgement of the validity of our orders and the efficacy of our service.

We shall welcome at any time proposals for a closer working union with all Christian bodies. As in the formation of this National Council our fathers were unwilling to organize as a denomination if such organization were to be understood as establishing this body as the organ of a sect but ordered their convictions concerning Christian unity to be printed with the Constitution, so we reaffirm as a part of our organic law the following basic principle of this National Council:

"While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation, and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one."

REPORT OF COMMISSION ON COOPERATION WITH FOREIGN SPEAKING CHURCHES

The Committee has addressed itself to two chief tasks. The first has been to relieve the feeling apparent in some of the Scandinavian churches, occasioned by the burden they have felt in being called upon to support certain distinctively Scandinavian home and foreign missionary work, while held to an apportionment that did not include these enterprises. Chief among these is the Scandinavian Alliance Mission, directly under the guidance and definitely supported by the gifts of the American Scandinavian churches. These churches are conscious that if they fail to support the more than one hundred American workers engaged in these missions, no one will support them; and they also feel peculiarly responsible for the support of their domestic missions and for their homes for orphans, for the aged, and for sailors. The task has been to find some way to recognize these gifts, which are important, which were recognized under the methods of reporting preceding the adoption of the present apportionment plan, but which are almost wholly omitted at present. To assure our Scandinavian brethren of our sympathy with them in this work, and our appreciation of their sacrifices for the Kingdom, the following action has been taken by the Commission on Missions and its Executive Committee, and we trust that this will go far toward clarifying the situation.

At the meeting of the Commission on Missions held in Chicago January 18-19, 1922, it was

> VOTED that the policy of including the contributions of the foreign-speaking churches and the churches of Hawaii in the apportionment be approved and referred to the Executive Committee to arrange the details.

At the meeting of the Executive Committee of the Commission on Missions, held in New York November 23, 1922, it was

> VOTED that the Secretary of the National Council be requested to enter in the Year Book of 1922 the contributions of the Congregational foreign-speaking churches of the United States to missionary objects financed and controlled by these churches, under "Other Congregational Objects", and that in place of ciphers in the several Society columns a foot-note mark be printed referring to an explanation substantially as follows:
>
> Several groups of Congregational foreign-speaking churches finance and control missionary enterprises for their own people similar to our regular missionary work. Such contributions are reported in totals under "Other Congregational Benevolences."

The second task has been to secure the presence of more of our foreign-speaking pastors and people at the sessions of the National Council. The German churches, largest in number, and definitely organized in regular associations, have representation in the Council. The other groups gain occasional representation by virtue of their membership in local associations. Many of these groups have associations of their own people, for the most part not formed on denomina-

tional lines. Some of these groups which are sufficiently well organized and which are not debarred by distance, have been asked to send fraternal delegates to the Council in Springfield. While such delegates will not be voting members, their presence will emphasize our fellowship and increase mutual acquaintance.

The proposed plan of associate membership, which did not originate with the Committee, will offer the possibility of securing the presence of men identified with foreign groups who would otherwise feel themselves outside.

Especially with the Scandinavian group is it important to keep in touch. There has been much of misunderstanding here, but the real interests, both of these people and of ourselves, lie in the same direction, and with patient attempts to secure mutual understanding, this will be brought more clearly to light. It is not a task to be accomplished in a year or two, but it is one of large possibilities and of responsibilities which should not be abandoned because of temporary and removable difficulties. The Associations of these groups are composed of churches and ministers, many of whom are not Congregational in denominational connection, and this offers obstacles to their formal entrance as units into the National Council; but if friendliness and sympathy can be preserved and extended, the way may open in time for a more perfect union.

There are also possibilities of closer connection with other groups, as the Japanese, whose organizations are not strictly denominational. For these reasons we feel that a small committee of this sort should be continued, although it is not likely to call for much open activity for a year or two. The present committee has acted only through correspondence, as the membership was so scattered that no common meeting was possible without unwarranted expense. The Chairman has seen and consulted with the other members as he found opportunity in his usual work.

REPORT OF THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

The Commission on Evangelism and Devotional Life serves as an agency for making known to Congregational pastors and churches the programs and the experience of the Congregational Brotherhood. Through this Commission many pastors contribute to our common work and from it each may draw valuable suggestions for his own use.

The Commission seeks to secure from pastors and other church workers, and to prepare in its own office, helps for pastors, to furnish these at the lowest possible cost and to assist both pastors and churches in their use. It seeks also to furnish inspirational speakers for associations and state meetings and in all ways to make available the methods and messages of their brethren in the work of building up the Church of Christ.

More and more the Commission is becoming the clearing house for young pastors, many of whom have not had the advantages of a seminary course. The correspondence with these young men covers the whole breadth of church work and from the testimony of many is the most fruitful feature of the work of the Commission.

During the last few years there has grown up among us a more or less standardized program of church work. This program is not something that has been developed by any one organization or agency, but is rather a synthesis of effective plans used by practical pastors and churches.

The plan includes three elements: Mobilization of Church Forces, Deepening the Devotional Life, and Recruiting of Membership. A vital church program should cover the entire year, and as soon as possible after vacation the mobilization of the entire parish should be planned for its accomplishment. Many pastors testify that if mobilization is neglected or delayed the whole year's work suffers, but a well arranged fall program with the Fall Rally, the Fellowship Canvass, the Fall Membership Campaign, and in many churches the Every Member Canvass results in many additions to membership as well as in uniting the church for an aggressive winter's work.

During the past two years the Fall Church Rally has grown in the thinking of pastors and church people. Perhaps 40% of our churches now have a definite opening of the church year. The Fall Rallies are of many varieties, the nature being determined by the needs of the church, its constituency, and the plans of the pastor and his helpers.

The Commission proposes to give even more attention the next two years than it has given in the past to the task of bringing to the attention of all pastors the experience, the plans and the results by other pastors with their fall programs.

The second cycle of work is that of the Lenten season. The program for this period is arranged primarily for the purpose of deepening the devotional life of the church, and will be spoken of in connection with that topic, but as a result of the attention given to the religious needs of the people, the growing use of the pastors' class for the instruction of young people and a deepening of the sense of responsibility which rests upon the church to care for those for whom it is spiritually responsible, the Lenten season is perhaps the most fruitful period of the year for receiving people into the membership of the churches. Approximately 50% of the churches now plan a definite Lenten program, looking forward to a reception of new members at Easter or the communion service next following.

The Increase in our Membership

There has been an encouraging increase in our net membership the last two years. The net increase in 1921 was 19,046. This was the largest net growth in the history of the denomination with the exception of the year 1894 when the net gain was 21,908. The net increase for 1922 was 19,575, which was greater than that of 1921 by 529. This rate of increase is about equal to the rate of increase of the total population. The future of our civilization and the well-being of our country, however, demand that we should not rest in our efforts when we are but keeping pace with the increase in population, but that we should strive faithfully towards winning the more than one half of the people in this country not now in immediate communion with any Christian church.

Conserving Our Membership

The encouraging showing in net gain has been due in part to the effort put forth by pastors and consecrated laymen in caring for absentees and also to the attention being given to transfers by letter.

During the last sixty years our losses through revision of the roll have been increasing from year to year until in 1919, the loss was 30,564. Since then the losses from revision have decreased from two to six thousand per year from that record. The conservation of our members is a movement which is all to the good, and deserves the very best we can give it. We should not only be able to follow those who leave the churches and go into new communities and help them there to establish new church ties; but we should also be able to reawaken the religious interests of those who still live in the communities where their membership is held and in some way encourage these people (who may be said to be on the fringe of Christian fellowship) to enter a little farther into the Christian way of living. The plans in use for finding absentees and of securing their interest in the church where they now live seem to fit rural churches and city churches where there is a City Missionary Society better than they meet the needs of churches in other cities that are without a City Missionary Society or Union.

The Devotional Life

The Los Angeles National Council voted that the Commission on Evangelism should make a study of ways to help pastors in deepening the devotional life of their people. There is no more insistent demand resting upon our churches today than that of developing the reality of our common worship, that the spiritual lives of our people may be refreshed and invigorated. As Professor Weigle has so well said, "the work of the church has two functions, one telling people about God, and the other leading people into the presence of God." We have but made a beginning here, but we are greatly encouraged by two facts; first, that we have among us pastors who are eminently successful in the art of developing a worshiping congregation; and second, that our churches everywhere are exceedingly anxious to know how these men who are able to enrich the lives of their people have organized and developed this feature of their work.

Our task is to continue steadily ahead; to make a careful study of the needs of our churches, to bring the testimony and experience of practical pastors to the attention of all our fellowship by methods which will be thoroughly Congregational yet yielding the maximum of influence and helpfulness.

The Use of Literature

As in previous years, we have stressed during the present biennium the circulation of the "Fellowship of Prayer." We have found this publication admirably suited to our needs, as it affords us an opportunity of presenting a message for the devotional life which can be used by pastors in many ways. It further helps us to stress the adaptability of the Lenten season for aggressive church work, and its use by the churches calls attention in an effective fashion to the need of men everywhere for a personal experience of religion, upon which basis the only valid appeal can be made for uniting with the church.

The circulation of the Fellowship of Prayer for the Lenten period of 1922 was 222,600 copies, and for 1923, 247,775 copies. This circulation extends beyond our own denomination, for approximately five hundred churches of other denominations have used the Fellowship booklet. In addition to this use in the churches the daily sections have been printed in more than four hundred daily newspapers during the Lenten period. More and more the Fellowship of Prayer is being used by Y. M. C. A.'s, colleges, hospitals and church federations. As one pastor has said, there is evidence to believe that its use among the churches may become as widespread and as helpful as that of the Uniform Sunday School Lessons are in the Church School.

The second item on the list of publications is "The Congregational Hand Book." The greatest value of this publication is the opportunity it affords for giving a wide circulation of the outline of Daily Bible Readings. The circulation of the Hand Book for 1922 was 117,750, and for 1923, 140,100 copies.

The total circulation of literature for the year 1922 was 892,647 pieces, which was sent out in 6,722 parcels. The circulation for 1923 was 1,030,900 pieces sent out in 9,826 parcels.

One indication of the development of the work of this Commission is the fact that the number of requests for packages of literature from pastors and churches has been as follows: 1920—1,604; 1921—3,073; 1923—9,826.

The publication of this literature and its circulation is practically self-supporting. Most churches pay for the literature they use. Missionary churches, missionary societies and state conferences pay a part of the cost, and literature is given free to a few churches that need it but cannot pay for it. Each year there are from ten to fifteen per cent of the accounts from churches left unpaid, and we make many grants of literature to missionary churches at home and abroad.

Finances

Through this biennium, as previously, the overhead expenses of the Commission have been covered by annual grants, on request of the Commission on Missions, from the treasury of the Congregational Home Missionary Society. The amount granted for 1922 was $12,708.33; for 1923, $12,500. The Home Missionary Society, at the request of the Commission on Missions, has included the Commission on Evangelism in its budget for 1924 for the sum of $15,000. Should the Commission receive this increased amount it can supply free literature to more churches and develop its work in behalf of young pastors and pastors coming to us from other denominations, and help more effectively in the reduction of the number of Zero Churches.

The fixed expenses of the Commission paid out of the appropriation from the Congregational Home Missionary Society for the two years have been as follows:

Item:	1921-1922	1922-1923
General Printing	$936.56	$805.92
Postage, Express and Freight	746.88	643.60
Rent, Telephone, Advertising	937.58	917.00
Salaries, Clerical Service	7.578.87	7,887.85
Travel (Officials and Representatives)	1,872.49	1,625.85
Miscellaneous and Incidental	599.55	489.53
Office Equipment	36.40	130.25
	$12,708.33	$12.500.00

The receipts from the sale of literature for the year ending March 31, 1922 were $10,509.62, and for the year ending March 31, 1923, $14,552.19. These sums have been expended in payment of printing bills and expenses incident to the distribution of this literature. A small surplus is being accumulated which serves as a working capital. The value of stock on hand and paid for amounts to about $1500.00.

Plans for the Future

As to the future, the responsibilities of the Commission for the immediate future appear to be:

First, to help pastors to present to people generally clearer ideals as to what the Congregational Church has to offer in the way of service and worship so that men will be led to unite with the church and strengthen their lives.

Second, to assist in promoting the most effective methods of evangelism among young people, and in every way to cooperate with the Education Society in its work of evangelism in the Sunday Schools and through the Young People's Societies.

Third, the development of devotional literature for the use of individuals, groups and churches.

Fourth, the development of closer affiliation with the women's organizations through the Women's Advisory Committee, that the women's societies of the local churches may have a real part in the evangelistic and devotional program of the churches.

Fifth, to seek closer cooperation with missionary leaders at home and abroad, that we may learn from them and that they through us may come into closer fellowship with the workers here at home.

Sixth, the development of plans for becoming acquainted with young men in college and in seminary who are preparing for ministry in the Congregational Churches, that they may early feel the impact of the virile evangelical temper of the Congregational fellowship.

Seventh, the hunting out of downhearted ministers and discouraged churches throughout all the land, and by encouragement, fellowship and practical help impart a new vision of the power of Christ in the life of the world and a new determination to go forward in the work of the Kingdom.

Recommendations

To do these things we recommend:

First, that the Nominating Committee be asked to name at least two women to membership in this Commission and at least one minister in Foreign Mission Service.

Second, that the Council instruct the Commission on Missions to provide an annual budget for this Commission in such way as it deems best, of at least $15,000 per year for the next two years.

Third, that this Council go on record as recommending to all Congregational pastors to consider first of all, the responsibility which rests upon each one to cultivate the spiritual life of his church and that to bring the inspiration of the Divine Presence into the lives of men is the first great task of the Christian Ministry.

Fourth, that this Council go on record as recommending to the churches a Fall Church Rally Program; this program to be formulated

by the Commission with as wide a consultation with the State Superintendents and pastors as possible and submitted to pastors in August of each year.

Fifth, that we view with satisfaction the development by pastors of the Lenten or pre-Easter program of the churches, and that we recommend this feature of church work to pastors who have not attempted a Lenten program.

Sixth, we recommend to all State Conferences and to all Association meetings that at each stated meeting there be given at least one address or sermon bearing upon the spiritual life and work of the church, and advocating a definite program of evangelism and devotional culture.

Seventh, that we voice a cordial greeting to the Commission on Evangelism of the Federal Council of the Churches of Christ in America, and express to Rev. Charles L. Goodell, the Executive Secretary of that Commission, our heartfelt appreciation of his leadership in sane and practical evangelism among the churches.

Eighth, in the same way we voice the approval of efforts put forth by many City and State Federations for simultaneous evangelistic programs in the churches of cities and states and urge all our pastors where such programs are in preparation or in process that as far as the work of their own congregations will permit, each one join most heartily in such simultaneous federated efforts.

THE COMMISSION ON MEN'S WORK

Christianity began as a teaching movement among full grown men. The rising generation will not rise much above the level of its adult exemplars. The men of our churches must be led more deeply into Christianity. The hope of the church and the Kingdom does not lie in the next generation, but in making the ruling generation more Christian. To this end the Commission on Men's Work has pursued persistently an educational policy.

I. Through the vision, efforts and financial assistance of the Education Society the Commission has attempted to instruct and inspire the male members of our churches toward the realization of the motto "All the Men of the Church at all the Work of the Church," that is, each man actually at work in the church and through the church for the community—all the work being so distributed that each may find his part with enthusiasm. The Commission understands its mission to be the complete enlistment of the adult male membership of our churches by and through an educational policy.

II. Holding steadily to the ideal of our motto we have not attempted to standardize organization and method. National and State organizations are, for the present at least, deemed undesirable. Any practical type of organization in the local church is approved. Many times perhaps it is found more feasible to enlist all the men of the church, through the efforts of a Pastor, Executive Committee or "Inner Circle." Where elaborate organization is attempted in the local church too much of the energy is often spent in perfecting a machine which can barely pull its own weight, and organization *per se* is mistaken for service; and, too, the small per cent of male membership so enlisted becomes a substitute for the activity of all—those who are not avowed members of the Men's Club, League or Brotherhood neither feel or assume responsibility. Your Commission acts as a clearing-house of experiments and offers leadership wherever practicable. State Conference committees on Men's Work are urged to expand and intensify the suggestions and efforts of your Commission. The federation of all the Protestant men in communities is encouraged.

Educational Efforts

III. The Commission recognizes that in a sense the work of men in all kinds of churches has certain similarities, just because it is the work of a certain age and sex group. For this reason, it is possible to lay down certain principles which characterize men's work in general. A Pamphlet Series follows this conviction:

1. *"What the Church May Expect of Its Men."*
2. *"How to Organize the Men in the Local Church."*
3. *"What Every Deacon Ought to Know." (In preparation.)*
4. *"What Every Trustee Ought to Know." (In preparation.)*

Pamphlet Number One in this series was written by Dr. Harris E. Starr; Pamphlet Number Two by Dr. Orville A. Petty. The other pamphlets have to do with a Job Analysis of the work of certain church officers ordinarily held by men such as deacon and trustee.

The work of the men is but a part of the total program of the church and the programs of the church vary in different types of communities, therefore it seemed wise to your Commission to group the work of men in six somewhat distinct types of communities. The Commission believes that it has made a real contribution to the subject of men's work in this recognition of community variation in programizing this department of church work. These programs have been published in mimeograph form and the following are available at 10c. each:

No. 1. Men's Work in Rural and Village Churches.
No. 2. Men's Work in Downtown City Churches.
No. 3. Men's Work in College Churches.
No. 4. Men's Work in Suburban Churches.
No. 5. Men's Work in Resort Churches. (In preparation.)
No. 6. Men's Work in Residential City Churches. (In preparation.)
No. 7. Men's Work in Industrial Communities. (In preparation.)

These bulletins have been widely copied in part and in full by such magazines as "The Church School" and the "Congregationalist." This has given them a wide circulation. Less formal publication of valuable information is included in a series of mimeographed circulars of which the following have been published:

Circular No. 1—The District of Columbia Sets an Example for the Nation.
Circular No. 2—The Model Constitution.

It has not been the purpose of the Commission to measure its work by the number of organizations formed. The District Secretaries of the Education Society have been active in promotion of Men's Work and in urging upon the churches the adoption of the program of the Commission. In an ever increasing number of churches, either the entire program or parts of the program have been tried. The National Secretary has been invited to visit a large number of churches to help in the organization of the men in the local church and denominational and inter-denominational federation enterprises. Members of the Commission have rendered service freely. The growth of interdenominational federations of Protestant men has been a significant part of the men's work during the last year. Protestant men are attaining a new solidarity and it is the business of those of us who are interested in men's work to see that it is dircted along constructive cooperative lines.

IV. At a recent meeting of the Commission plans were outlined for the expansion and execution of the program of the last year. The educational and publication program is not yet complete and the wide use made of the publications already issued by the Commission

encourage the belief that its efforts in this direction have been wise. The selection and education of lay leadership in State, Local Associations and in local churches is imperative.

V. Recommendations

(1) That the Commission be continued and urged to prosecute its educational policy with vigor, and that the Council meet the necessary expenses of the members of this Commission attending its meetings from a distance of not more than three hundred miles from the meeting place for not more than two meetings a year. (2) That the Council express its gratitude to the Education Society for its cooperation through field representatives and for its financial support in providing secretarial assistance and funds for the publication of pamphlets and bulletins. (3) That the Commission be authorized to continue Dr. Arthur E. Holt as secretary of the Commission without expense to the Council. (4) That each State Conference be requested to appoint a Committee on Men's Work and that the local churches be urged to effect larger male lay representation at meetings of Local Associations, State Conferences and National Councils.

COMMISSION ON NEAR EAST RELIEF

Your Commission was the first one appointed by any of the national religious bodies on Near East Relief, and very properly so in view of our great missionary interests in the region involved. The other great denominations have since appointed similar commissions or committees, with which we have met in frequent conferences with the Near East Relief officials.

It is the desire of the Near East Relief, incorporated under an act of Congress, to connect itself directly with the churches through these commissions or committees, because (1) the churches are the most effective and economical agencies of publicity for such a cause; (2) the contributions for such a cause come largely from the people of the churches; and (3) therefore it is right that the churches should participate in the councils which discuss and determine the plan and scope of the work. In all these respects your Commission has sought to meet the wishes of the Near East Relief to the best of its ability.

Correspondence

Your Commission has upon different occasions sent circular letters to the pastors of all the churches, to the registrars of associations and conferences, inclosing literature supplied by the Near East Relief, and has published letters and appeals in the "Congregationalist;" by such means seeking to afford full information and urging contributions. It has also written letters to the Department of State and to members of Congress, imploring action by the Government in behalf of the peoples of the Near East who have been abandoned and betrayed by the Christian nations of the world. While no record has been kept of the number of these letters, it is probably in excess of 17,000.

Congregational Field Days

The Sunday preceding Thanksgiving has been designated as Congregational Field Day in 1921 and 1922. In the latter year, however, because of the emergency appeal following the Smyrna disaster, the day was changed to the third Sunday in January, 1923. The pastors of the churches have been asked to present the cause and solicit contributions on these Field Days, except where there were community appeals being launched, in which cases the churches were urged to cooperate most fully and heartily in the community effort. It is difficult to determine the returns, as the churches were asked to make their contributions through their own State organizations of the Near East Relief. But from the letters received, from the contributions sent direct to the Commission by remote churches which could hardly have been reached in any other way, and from the receipts at the National Headquarters, it is believed that the results have fully justified the effort put forth. That is certainly the belief of the Near East officials.

The Work Accomplished

The work of the Near East Relief has had such thorough publicity that the recital need not be repeated in this report beyond a few brief statements. Over a hundred thousand orphaned children have been rescued and are being cared for, not only fed and clothed, but educated and prepared for future self-support. In addition to these it is estimated that over a million lives have been saved. In regions where it was feasible, as in the Armenian Soviet Republic, agricultural implements and seed grain have been supplied, irrigation introduced to bring waste lands under cultivation, and the destitute people thus put in the way of supplying their own present and future wants.

During the past two years the burden of relief has been vastly increased by the destruction of Smyrna, by the forcible expatriation of the Christian peoples of Turkey, and by the necessity of removing the orphanages from Turkish territory. This last has been fully accomplished, and all the orphan wards of the Near East Relief are now on what is for the present safe territory.

The Continuance of the Work

No forecast can be made as to how long the work of relief must be kept up. An omnious uncertainty hangs over all the Near East, and a new outbreak of political, racial or religious conflict is ever imminent. Political and commercial interests have swept aside all considerations of justice and humanity, and there is no immediate promise that the nations will interpose their awful power in behalf of the persecuted and oppressed. For this God will doubtless bring the nations to judgment. In the meanwhile the work of mercy devolves upon the voluntary generosity and sacrifice of Christian people, especially in our own rich and favored land. The relief must be continued until the need for it has abated or disappeared.

(1) It is obvious that the care of the orphaned children must be continued until they arrive at years of self-support. (2) It is almost equally obvious that the adult refugees who have been left homeless and destitute must be helped until they get on their feet again, with the means of self-support for the future. (3) Some home must be found for the expatriated people who have been cast forth as fugitives and without a country. At a conference of representatives from the various churches with the Near East Relief officials a committee was appointed to draft resolutions to be presented for concurrent action by all the national church assemblies. These resolutions are appended to this report, and the National Council is asked to pass upon them with such changes as it may deem wise.

Recommendation

Your Commission respectfully recommends the adoption of the following Resolution:

RESOLVED, That the National Council expresses its approval of the great work carried on by the Near East Relief and its admira-

tion for the heroic and efficient manner in which unforeseen emergencies have been met. It urges upon the Churches their continued support of this great agency of Christian mercy until such time as the forlorn and destitute Christian peoples of the Near East shall be able to care for themselves, and until this multitude of orphaned children have arrived at the years and the condition of self-support.

Resolutions Offered to the National Religious Bodies for Their Concurrent Action

The grave wrong done to the minority populations in the Near East, involving the expulsion of hundreds of thousands of Christians from their ancestral homes and the elimination of indigenous peoples from Asia Minor, presents such a tragic situation and such an appalling violation of every consideration of justice and humanity, that we appeal to our Government, even at this late hour, to use its full influence to secure a just and righteous settlement.

Upon our Government there seems to us to rest at least a threefold responsibility:

1. We believe that the problem presented by the suffering of one million and three hundred and ten thousand Greek and Armenian refugees, whose property has been confiscated, and who are now crowded into refugee camps, without money, without clothing, without food or shelter, is too great to be solved by private charity. The cooperation of the governments of the Western World is necessary to deal in any adequate way with such a catastrophe. We urge our Government to take a strong initiative in securing the appointment of an International Commission to handle the refugee problem in the Near East. We recognize with appreciation the note sent by the Secretary of State on March 30th, to Great Britain, France, and Italy, suggesting the formation of such an International Commission, and we believe that our Government should press the matter still more vigorously until effective action results. Delay at this critical moment means actual death to thousands. We furthermore believe that our Government should bear its share in whatever may be necessary financially to establish the refugees in some place of permanent safety and opportunity.

2. In view of the terrific difficulties which the Greek government faces in coping with the overwhelming problems thrust upon it by the presence of the refugees, we believe that our Government should give it the support which would come from a prompt resumption of diplomatic relations.

Furthermore, we wish to go on record as favoring the completion of that portion of the loan which was granted by the United States to Greece, but which was not completed at the time of the cessation of diplomatic relations.

3. We believe that our Government should insist that some definite amends be made for the tragic wrongs done to the Armenian people, and that adequate protection be assured the minority populations. We urge that the negotiation of a new treaty with Turkey be conditioned upon her taking some steps to provide a national home for the Armenians in one of the areas suggested at the first Lausanne Conference, either in Cilicia or in the district contiguous to the present Armenian Soviet Republic.

Finally, we believe that our Government will not be true to its ideals if it supports American financial interests which seek economic concessions in Turkey and at the same time gives scant consideration

to the demands of millions of American citizens who have contributed with unparalleled generosity to the preservation of the minorities in the Near East. We are convinced that the problem of relief cannot be permanently solved apart from the question of securing justice for these oppressed people.

REPORT OF THE PILGRIM MEMORIAL FUND COMMISSION

Report of the Pilgrim Memorial Fund Commission to the National Council in 1921 reviewed in detail the notable campaign 1918-1920, with its gratifying results. Since that report the work of gathering payments on subscriptions has proceeded in orderly fashion. Total number of subscriptions, excluding all cancellations, June 1, 1923 were 105,865, aggregating $6,346,660.27. Collections were $4,420,550.60, an increase of $1,384,869.80 from May 1, 1921 to June 1, 1923. There remained still to be paid, in whole or in part, 64,100 subscriptions aggregating $1,926,109.67. Payments on a large share of these outstanding pledges are being regularly made.

Report of the Corporation for the National Council, which holds the Fund, will show that from its income $436,000 has been paid to the Annuity Fund, for the distribution to its members according to its rules,—an intimation of the vast and beneficent service it is to render through generations yet to come. Transfers of income were made as follows: June 1920, $26,000; December 1920, $42,000; June 1921, $54,000; December 1921, $68,000; June 1922, $70,000; December 1922, $87,000; June 1923, $89,000.

Fulfilment of State Quotas

The Commission presents, herewith, tables showing the quota for each state, the amount paid to June 1, 1923 and the subscription still outstanding. With ten per cent allowance for unavoidable delay, payments to date should not be less, ordinarily, than seventy per cent of the amount subscribed. It will be noticed that fifteen states and territories have reached this ratio and several have far exceeded it. Still more worthy of note is the fact that Connecticut with a quota of $660,000 has already paid $964,022.97. New York with a quota of $415,000 has paid $443,270.25; Florida, quota, $11,000 has paid $20,010; Hawaii, quota, $50,000, paid $51,656.

In three states, South Dakota, Nebraska and Kansas, no definite campaign for the Pilgrim Memorial Fund was made, as these states had been partially canvassed in the interests of the endowment of the Annuity Fund. All such subscriptions were credited toward the state quota of the Pilgrim Memorial Fund and further campaign was deferred for the time being. The opportune time has not yet arrived to prosecute the matter but the Directors of the State Conferences of South Dakota and Kansas have both heartily recognized the moral obligation of the state and in due time will undertake to secure the fulfilment of its proper quota. The matter has not been presented in Nebraska, where it is hoped similar action may be taken, so that every state, without exception, shall participate proportionately in the great foundation fund, which is to stand through all time for the safeguarding of the ministry.

Delayed Payments

The collection of the subscriptions is now reaching its most difficult stage. Many subscriptions have been discharged in full. About two-fifths of the total number are now closed. In many others only one further payment is to be made. Still others, delayed by complications which the subscriber could not control, will, in the course of a few years, be surely discharged. There remain thousands of other subscriptions on which little, or nothing, has yet been received. Some have made no response to repeated statements. It is manifest, therefore, that efforts from the central office must be supplemented. The church is the one source of help. Its intimate personal relation with individual subscribers gives a natural means of approach. Many churches have gladly responded to the call of the Commission. Often a special representative has been appointed to undertake to secure payments and with fine results.

Under the vigorous leadership of the Financial Secretary, William T. Boult, who assumed office December, 1922, a careful plan of follow-up correspondence has been prosecuted. Subscriptions on which nothing had been received in the three years previous, yielded in the first five months of 1923, $12,516.50. Wherever pastors, or church treasurers, review the list of delayed subscriptions in their respective churches they send back word that full payment may, in most cases, be anticipated. It should be more keenly realized, however, that the Fund not only looks for ultimate payment but that as an institution in active operation, with a considerable and increasing list of annuitants, it loses permanently in income through any delay in payments. This loss is already of large dimensions. No stone should be left unturned, therefore, to secure prompt discharge of instalments. The next twelve months will probably determine the measure of payment to be expected.

Legacies and Conditional Gifts

Legacies had added to the Fund, up to June 1, 1923, $16,475.00. While this is a small amount compared with payments by living donors, it is believed that the Fund will be peculiarly favored in bequests in years to come. It is singularly attractive to any one who wishes to make any gift or legacy count to the utmost, and for all time to come.

The Conditional Gift Account contained June 1, 1923, $36,178.52. It should be far greater. The Trustees of the Annuity Fund are giving this factor most careful study.

Memorials

There are now more than 200 memorials established through the Pilgrim Memorial Fund. They vary in amount from $1,000 to $100,000. Such a memorial affords an opportunity to do honor to one

beloved by the donor and remembered as a faithful servant of Jesus Christ. Often sons and daughters have united in perpetuating the memory of a godly father, or mother, through such a gift. A college class has thus honored one of its classmates and is securing a memorial to another. One and another church builds within the Fund a monument to a beloved pastor. The opportunity is still open. The book of memorials will probably not be printed before 1925. When it is issued it will be a roll of notable ministers, eminent laymen and godly women, not a few, who have given their lives for Christ and the church and whose memory abides.

The Completion of the Work

In 1921, on the recommendation of the Commission, its personnel was reduced from 100 to 20 persons. At this time your Commission recommends that, with the acceptance of this report, the further work of collection of the Pilgrim Memorial Fund be committed to the Trustees of the Annuity Fund, whose interest in this Fund is pre-eminent, since it is the foundation on which the efficiency of their own work depends. This will not involve any change in the process of collection. It will only put the responsibility where it evidently belongs and will simplify our denominational machinery.

An Expression of Gratitude

The Commission, however, desires to accompany the conclusion of its work with an expression of profound appreciation to all who in any way have contributed to the noble result. The movement for the Pilgrim Memorial Fund was a fine demonstration of the power of a democratic polity to sustain a united effort and achieve a great objective. It is an inspiration for the larger service of our Pilgrim churches in the promotion of the Kingdom of God. It bids us meet every challenge of our time with high courage and unfailing faith.

Above all else has been the fine unity of spirit which led the churches and their great missionary enterprises to set aside for the time their own immediate interests and give this foundation work for the ministry the right of way. To all secretaries of our missionary boards who freely gave themselves in skilful and impassioned public presentation of the great cause, to all pastors who have labored for the Fund without money and without price, to all laymen who brought their business acumen or their vocational experience for wise counsel and powerful leadership, to the gracious and devoted women who by their prayers and gifts inspired their households and incited all others to sacrificial devotion, and, finally, to the more than one hundred thousand members of our churches and congregations who have dedicated their substance according as God hath prospered them, many at costly sacrifice, the gratitude of the Commission and of the whole fellowship is due and is hereby sincerely tendered.

PILGRIM MEMORIAL FUND COMMISSION

RECEIPTS AND DISBURSEMENTS

DECEMBER 31, 1922

	Cumulative Total from Organization to Dec. 31, 1922.
Receipts	
Collections on subscriptions consisting of Cash and Securities	$4,105,767.01
Deduct—Transfers to the Annuity Fund according to directions of subscribers	1,380.30
Total Receipts	$4,104,386.71
Disbursements	
Expenses:	
Organization, Promotion and Publicity	$ 19,570.86
Administration and Collection	170,822.20
Campaign Expenses, including Incidental Field Expenses subsequent to campaign	190,901.14
Total Expenses	$ 381,294.20
Transfers to the Corporation for the National Council of Cash and Securities	3,714,911.20
Total Disbursements	$4,096,205.40
Balance, December 31, 1922—Cash	8,181.31
	$4,104,386.71

WILLIAM T. BOULT, Financial Secretary.

AUDITORS:

Payne and Merrill, Accounts of 1921.

Hurdman and Cranstoun, Accounts of 1922

PILGRIM MEMORIAL FUND

STATE QUOTAS, SUBSCRIPTIONS AND PAYMENTS

State	Quota	Amount Pledged	No. of Subs.	Amount Paid	Percentage Paid
Alabama	$1,100	$1,578.00	34	$354.00	22
Alaska		320.00	17	155.00	48
Arizona	3,000	4,972.00	130	2,518.00	51
Arkansas	1,100	487.00	38	52.00	11
California (North)	125,000	111,105.50	2,153	63,461.15	57
California (South)	154,000	163,346.00	2,949	108,488.62	66
Colorado	60,000	59,459.00	1,542	31,391.50	53
Connecticut	660,000	1,253,026.97	15,545	964,022.97	77
Dist. of Columbia	22,000	22,527.00	398	13,259.03	59
Florida	11,000	24,834.00	331	20,010.00	81
Georgia (White)	3,500	2,835.00	49	1,861.75	66
Hawaii	50,000	51,656.00	2	51,656.00	100
Idaho	10,000	12,119.00	369	4,519.50	37
Illinois	500,000	460,252.00	5,424	276,294.12	60
Indiana	18,000	26,362.00	541	10,461.50	40
Iowa	240,000	250,428.00	3,885	117,216.00	47
Kansas	88,000	8,522.00	91	5,152.00	60
Kentucky	1,100	1,125.00	2	950.00	84
Louisiana (White)	1,100	2,594.00	152	1,598.50	62
Maine	145,000	124,764.00	4,780	87,481.33	70
Maryland	4,400	2,362.00	78	1,193.00	51
Massachusetts	1,320,000	1,353,043.05	21,956	1,000,378.45	74
Michigan	200,000	236,435.00	4,030	135,196.13	57
Minnesota	175,000	236,272.00	2,693	173,759.15	74
Missouri	88,000	102,444.50	1,186	70,663.00	69
Mississippi		691.00	32	97.00	14
Montana	10,000	10,043.00	620	3,852.00	38
Nebraska	125,000	3,681.00	122	2,923.00	79
Nevada	2,200	475.00	8	305.00	64
New Hampshire	145,000	139,850.00	4,538	113,039.57	81
New Jersey	154,000	170,406.00	1,248	147,733.50	87
New Mexico	1,100	1,873.00	77	900.75	48
New York	415,000	595,553.50	8,752	443,270.25	74
North Carolina	2,200	2,993.00	101	1,762.00	59
North Dakota	50,000	8,551.00	10	**651.00	
Ohio	275,000	280,345.50	5,158	175,151.00	62
Oklahoma	5,500	6,503.00	346	3,231.00	50
Oregon	35,000	46,544.25	1,040	23,677.35	51
Pennsylvania	27,000	26,072.00	1,577	13,844.70	53
Porto Rico		250.00	1	250.00	100
Rhode Island	88,000	79,295.00	1,352	61,613.50	78
South Carolina	1,100	1,455.00	23	372.00	26
South Dakota	50,000	5,146.00	74	4,082.00	79
Tennessee	1,100	2,009.00	68	795.00	40
Texas	5,500	6,540.00	212	3,585.50	55
Utah	7,000	3,040.00	82	1,174.00	39
Vermont	150,000	118,330.75	4,260	89,860.32	76
Virginia	1,100	2,665.00	35	489.50	18
Washington	125,000	120,739.00	2,579	53,201.20	44
West Virginia	2,200	4,601.00	40	2,476.00	54
Wisconsin	185,000	174,985.50	3,920	111,838.00	64
Wyoming	10,000	9,625.00	297	3,324.75	35
Colored Churches	12,000	11,479.75	915	1,435.50	13
China		50.00	1	50.00	100
Japan		10.00	2	10.00	100
Undesignated				13,462.51	
Total	5,766,300	$6,346,660.27	105,865	$4,420,550.60	70

** In addition $7,900 in notes are held in payment of these subscriptions.

REPORT OF THE COMMISSION ON POLITY

Your Commission on Polity submits to the National Council for its consideration one matter which it considers of major importance, and several minor recommendations, which in the judgment of your Commission, will facilitate the work of the Council.

The Corporation for the National Council

The Corporation for the National Council has become a body whose importance should be better understood by the National Council. In the judgment of your Commission this is an opportune time for a review of the history of the evolution of this body to the present time, with some forecast of its sphere and probable responsibilities in coming days.

When the National Council was organized in 1871, few, if any, of those who participated in its organization, would have favored the organization of a corporate body acting for the National Council. The first Constitution of the National Council was more a limitation of power than a grant of power. The need of some corporate body acting for the Council developed rather speedily. Our work for Ministerial Relief was at that time in its infancy. A legacy for this purpose, known as the Knowles legacy, awaited the organization of some national body capable of administering such a trust. In 1885, the General Assembly of Connecticut incorporated a body to be known as "The Trustees of the National Council of the Congregational Churches of the United States." The body thus incorporated was authorized to hold, for the National Council and under its direction, property not exceeding $60,000.00. While it was organized primarily for the custody of certain funds relating to Ministerial Relief, its functions were not limited to this particular form of responsibility. At the National Council of 1886, this corporation was formally adopted, and the first meeting of The Trustees of the National Council convened at Memorial Hall, Hartford, Conn., on February 4, 1887.

In 1907, the name of the corporate board, known as the Trustees of the National Council, was changed to "The Congregational Board of Ministerial Relief." It was clearly understood that this change designed to make more adequate provision for the work of Ministerial Relief left the Council without a Corporate Board of its own. A Committee was therefore appointed to prepare a report concerning a corporation definitely representative of the Council. Of the Committee, Hon. Simeon E. Baldwin, was chairman. The chairman of your present Commission on Polity had conference with Judge Baldwin concerning this corporation, and is able to speak with admiration of the legal skill with which Judge Baldwin, later Governor of Connecticut, drew the articles of incorporation. Under the charter the corporation was authorized, "to do and to promote charitable and Christian work for the advancement of the general interests and purposes of the Congregational churches of this country, and to receive, hold, and admin-

ister, in trust or otherwise, funds or property for the uses of said National Council, or of churches of the Congregational order, or of any particular church of said order." The corporation also was authorized to "cooperate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or churches at the time affiliated with said order."

These powers are very broad. There is almost nothing lawful and orderly which the corporation for the National Council is not authorized to do if the Council directs it to do so in the interests of the churches, or of some group of churches, or of a particular church, or of a corporation representative of or controlled by or working in the interests of Congregational churches.

The same meeting of the National Council, that of 1910, which approved the new corporation, appointed a Commission of Nineteen to prepare a new Constitution for the National Council.

The first draft of the new Constitution was sent out to the churches early in 1911. It had the unanimous approval of the nineteen members of the Commission. The preliminary statement contained this sentence:

"There appears to be no reason why a Council of such permanency of life as is here recommended should not be incorporated, and many advantages of incorporation are evident. Such action is therefore recommended."

Article 7 of the proposed Constitution was entitled "Incorporation." It contained five articles, calling for a corporate board of fifteen members, beside the Moderator and the Secretary, serving *ex officiis*. It proposed a corporate seal, the same that now is printed by the National Council on the cover of the Year Book and other literature of the National Council.

A number of eminent New England lawyers expressed doubt about the wisdom of direct incorporation of the Council itself. To the chairman of your present Commission, who was also chairman of the Committee on the Constitution in the Commission of Nineteen, these objections did not seem important. However, in deference to the judgment of the distinguished lawyers who preferred a corporation *for* the Council rather than an incorporation *of* the Council, a change was made.

The section of the proposed Constitution relating to the Corporation was accordingly transferred to the By-Laws, and entitled, "The Corporation for the National Council."

The Corporation for the National Council has the custody of the Pilgrim Memorial Fund. Already this is a fund, amounting to several millions of dollars, and it is certain to grow until it becomes very much larger. This Fund and others, for which the Council is responsible, must be managed by a Corporate body fully awake to the extent of its responsibility, and in intimate touch with the whole work of the Council.

The officers of the Pilgrim Memorial Fund fully realize the importance of this enlarged sphere of influence and responsibility for the Corporation of the National Council, and the Corporation itself has definitely modified its method in order to protect these large interests. Neither the officers of the Pilgrim Memorial Fund nor the Corporation for the National Council are in need of any admonition; it is the Council itself that needs to be reminded of its own responsibility. The men who are elected as members of the Corporation for the National Council should be chosen with a view to their meeting at regular intervals and caring for investments already large and rapidly increasing.

Your Commission on Polity calls attention to this important evolution in order to recognize and commend the present members of the Corporation and the officers of the Pilgrim Memorial Fund for their fidelity in providing for the security of these large funds. There is a further and a larger reason, which is, that the Council itself needs to be reminded that the Corporation of the National Council is now a powerful body, with an important trust.

The Corporation for the National Council may come to possess and to hold in trust or otherwise very considerable sums in addition to those of the Pilgrim Memorial Fund. If any new national missionary societies shall be organized in our denomination, they are likely to sustain a very much more direct and intimate relation to the Council than societies organized prior to 1913. Furthermore, if any of our present societies shall in future years undergo reorganization while retaining their corporate existence, it is entirely possible that they also will sustain a different relationship to the Council and its corporation.

Your Commission on Polity claims no power of predicting what changes the future will bring about. Nevertheless, our eyes behold the unformed substance of future benevolent societies, being yet unperfect, and all their members are written in a book, namely, the Charter of the Corporation of the National Council. It is well that this Corporation fully realizes its responsibility and it is well for the Council to be aware that its own Corporation is practically certain to be the very largest of all the missionary and charitable organizations of the Congregational churches—perhaps larger than all the other National Congregational benevolent societies together.

Your Commission is able to testify to the ability, fidelity, and righteousness which have characterized the operation of the Corporation of the National Council since its organization down to the present time. We have gone a far cry from the day when the Trustees of the National Council took over the Knowles legacy under a charter which restricted the total holdings of the Corporation to an aggregate sum of $60,000. We have a hundred times that amount already, and shall have much more.

Responsibility of Commissions

As at present organized, the National Council has continuous life, and carries on its work between meetings of the Council through three major agencies, each with a fairly well defined field, and with an indefinite number of ad interim commissions. These three major agencies are, The Corporation for the National Council, the Executive Committee and the Commission on Missions. Of the first, the Moderator is President; of the second he is ex officio a member; in the third he has no official standing, but throughout the present administration has been heartily welcomed to all meetings which he could attend. The Secretary of the National Council is a member of the Corporation, a member of the Executive Committee and Secretary of the Commission on Missions. It would be felicitious, and might be valuable, if the Moderator were authorized regularly to sit with the Commission on Missions, and this we recommend.

An ideal organization would merge the Corporation for the National Council and the Executive Committee in one body and make all its members members also of the Commission on Missions. Whether the Council is now ready to undertake such a step, your Commission does not presume to determine. We are of opinion, however, that in time to come it will be discovered that there is a considerable working at cross purposes on account of this three-fold distribution of authority.

It seems to your Commission on Polity a matter of importance that at least once in every biennium the chairman of all Commissions should meet together with the Moderator and the Secretary of the Council. It would be well if there could be two such meetings, one somewhat early in the first year and the other early in the second year, and at least one of these two meetings should be with the Executive Committee. This would enable Commissions to delimit their fields of operation, to define their purposes, and to conduct their work with some knowledge of the general aim and spirit of the Council as interpreted by its Executive Committee. In a very real sense the Executive Committee is the Council acting between the meetings of the Council. It has power to fill vacancies; it is authorized to make certain modest appropriations; it has authority to act on behalf of the Council in meeting certain emergencies which rise in national, international and inter-denominational relationships.

Insofar as a Commission receives a charter from the National Council, or is directed by specific instructions of that body, the Executive can never have a right of interference. But insofar as Commissions find themselves meeting emergencies or opportunities, not specifically provided for in their instructions, they may gain important reinforcement from the Executive Committee. Still further, it is quite within the bounds of possibility that the Executive Committee may sometimes be able to suggest to a Commission opportunities of wider usefulness than immediately occur to its chairman or its members.

We recommend, therefore, that there be annual, or biennial meetings of chairmen of commissions, with the officers and Executive Committee of the National Council, and the close coordination of their work with the work of the Executive Committee.

Membership in the Corporation

At the meeting of the National Council in Los Angeles in 1921, a change was made in By-Law 12, which appears not to have been fully considered in all its bearings, and which may serve as an illustration of the ease with which such changes sometimes involve more than is intended, unless time is taken for careful consideration. It was voted to drop from By-Law 12, which relates to membership in the Corporation for the National Council, the original provision for the election of members, which provision had become obsolete. In making this change, however, and in the effort to divide the membership of the Corporation into two equal groups, it was voted to change the number of members from fifteen to fourteen. In accordance with this change seven members were elected for four years, their terms expiring in 1925. But the seven members elected in 1919 had been elected on a six year basis and their terms also expire in 1925. This clearly is undesirable, and defeats the original intent of the By-Law, which is to secure a measure of stability to the membership of the Corporation, while providing also for regular changes. It is too late to correct this error by shortening the terms of any members who were elected either in 1919 or 1921 and who have qualified. The terms of all these must continue until 1925.

We *recommend*, however:

(1) That By-Law 12 be changed by the substitution of 15 for 14, in Article 1, and 6 for 4 in Article 2, thus providing that members shall be elected for 6 years, the terms of five expiring at each meeting of the Council.

(2) In order to place the membership immediately upon this, its proper basis, and without making a temporary by-law, we recommend:

(a) That the Nominating Committee rearrange the present members of the Corporation so that the terms of five shall expire in 1925, five in 1927, and five in 1929.

(b) That the five whose terms expire in 1925 be selected from those members who were elected prior to 1921; and that those whose terms expire in 1927 be selected from those elected prior to 1923; and that all who are nominated for six years from this present meeting be persons not now members of the Corporation.

This will provide for the filling of all terms for which any members of the Corporation have now been elected; will extend some terms so as to provide continuity of service; and will also make possible an adequate rotation, which after this present meeting will proceed without any necessary further adjustment.

The Sunday School and Publishing Societies

In By-Law 10, Article 2, Section (b), the names are given of the Home Societies as they stood in 1913, and to each of them is allotted a certain number of corporate members at large. The Sunday School and Publishing Society is allotted 18 members. In 1917, in accordance with instructions of the Council, the Congregational Sunday School and Publishing Society became the Congregational Publishing Society, and its missionary work was transferred to a new Society, known as the Congregational Sunday School Extension Society. When the Publishing Society revised its by-laws in accordance with this vote, it made provision for the election of 18 corporate members as it previously had done. Presumably the Sunday School and Extension Society has a similar provision. Each of these organizations ought to be represented in the list of corporate members at large. We, therefore, propose that By-Law 10, Article 2, Section (b), be changed by striking out the words "Congregational Sunday School and Publishing Society eighteen" and inserting the words, "Congregational Publishing Society eighteen; and the Congregational Sunday School Extension Society eighteen." Your Commission is aware that this increases somewhat the total of memberships at large, but sees no serious objection involved in that fact.

Your Commission on Polity unites in this report, and hereby gives notice that the proposed changes in the By-Laws will be moved for adoption on the opening day of the National Council to convene in Springfield, Massachusetts, to be acted upon at the earliest convenient business session of the Council, in order that the Nominating Committee and the Council may have opportunity to take account of these changes, if the Council shall see fit to adopt them.

REPORT OF COMMISSION ON MORAL AND RELIGIOUS EDUCATION

With no budget available it has been impossible for us to hold a meeting of the entire commission. We that reside in New York City and vicinity have met and have kept in correspondence with the other members.

We called together the representatives of all the organizations of all denominations to discover the present status of our young people, to find out if there is anything alarming in their seeming disregard of the law and apparent objection to all restraint and in all that is summed up in the term "flapper." Our feeling was that as a result of such a conference we might be able to diagnose the situation and develop a correlated program of activities for young people. We had present the leaders of young peoples' work for the Baptist, Congregational, Protestant Episcopal, Methodist Episcopal and the Presbyterian denominations and Secretaries of the Y. M. C. A. and Y. W. C. A., State and National, Secretaries of the International Sunday School Association and the Secretary of the Commission for the Suppression of Vice and the Commission of Fourteen.

A great difference of opinion was manifested as regards the present day situation. All felt that there was need of a program comprehensive enough to include the children of all ages. As something immediate, it was voted that it was the sentiment of those present that there should be prepared a course of study which should deal with such subjects as internationalism, gambling, prohibition, the Sabbath, movie censorship, etc. It was also voted that another meeting be held which would attend to developing a program of activities. Such a meeting was held and a willingness manifested on the part of those present to develop interdenominationally that which should be a guide to the local church in the development of its program.

May 2-4, 1923 there was held under different auspices just such a conference as we had proposed. This was reported in the July number of the Church School. In its findings, it concludes that "the child in the local group must be recognized as the basis of correlation.

"In order to reduce the present complexity and to make available source material in form usable by local communities, typical programs should be developed nationally. These should offer a variety of material in such form as to conserve local initiative and freedom of choice and yet give stimulus, help, and guidance.

"Every effort should be used to prevent such programs from becoming fixed and static. They should grow out of local experimentation and should make available to local communities a growing body of plans and methods which have been thus tested.

"In recognition of the larger value which comes through the development of plans locally, programs should be arranged in such form

as will make possible individual selection and adaptation, and as will stimulate initiative and resourcefulness in such planning. We must make definite efforts to develop initiative and train leadership, even in the most backward communities, rather than merely attempting to secure the adoption by local groups of prescribed programs of activities.

"Recognizing the fact that no one type of program can meet the needs of every community or group, the greatest benefit will come to community groups when they, on their own initiative, work out plans locally, using national programs as source material in meeting different kinds of situations.

"Such local groups need the stimulation, help and guidance of outside agencies, who shall make available source material and information regarding successful plans and methods of work.

"As an immediate step, the common as well as the distinctive material of the different programs now available should be codified and cross-referenced so as to make it more serviceable for use in the development of self-directing activities.

"National organizations have an important function in encouraging experimentation, comparing the results of a number of communities, serving as a clearing-house for successful methods, developing and training leaders, and especially in sensing problems or plans that might be typical of any large grouping in American or world society, so that there may be the outlook of the larger groupings as well as of the local community.

"We recommend that each of the general agencies concerned in religious education be asked to name two representatives to a Council on Correlation, which would serve as a clearing-house of problems and plans of mutual concern.

"We recommend that this Council be convened at an early date by the Committee which called this Conference.

"While this Council will form its own organization and determine its own functions, we recommend

(a) That it give attention to the codifying and cross-referencing of present program material.

(b) That it consider the possibility of further cooperation on the part of all agencies concerned in the correlation of program material."

Our commission is in hearty sympathy with such sentiments and strongly recommends the fullest cooperation of our denomination with the proposals of this conference.

At a meeting of this Commission held at Cleveland in connection with the annual meeting of the Religious Education Association it was voted that in this, our report, we draw the attention of the National Council to the efforts being made by certain local churches to formulate a correlated program. We feel that such a coordination in the local church particularly with the young people is essential to success.

Of Winnetka, Illinois, Dr. Davies reports that: "Our work is so correlated that a great many different things contribute to the ultimate end at which a child should arrive. For instance the basis of the whole thing is the curriculum of the church school and having in mind this all the other activities and organizations make their particular contribution. Not to go into detail, for this is absolutely impossible for me, there are two or three outstanding things which are of value in assisting in bringing a youth to the point where he should think for himself and have a certain amount of independence of action.

"The Young People's Sunday Evening Club, which is the most informal thing in the world has given many in the high school an opportunity to go to the bottom of things which pertain to character and influence spiritual life. There has always been a place for disagreement and a thorough thrashing out of every question until the facts have been presented so that we could get both the group and individual decision. This group of course is not a closed group but is open to any high school pupil who wants to come who lives in the village.

"The same is true with regard to our boys' and girls' camps. These camps are open to all boys and girls living in Winnetka between the ages of 12 and 16 and have the definite ideals of strengthening the ability of the individual to live with the group, and help the youngsters to a larger degree of independence by separation from the family, using their opportunity in camp to strengthen character and develop the spiritual life. Personally I think that the camp, which extends over a period of 18 days for the boys and 18 days for the girls is the best piece of religious work which we do, because of the atmosphere of the out-of-doors being so well suited to youth at this particular period.

"Then there is a distinctly religious atmosphere in connection with the Scouts and the Camp Fire Girls which it is possible for us to develop because of our control of the whole situation. Here we have in view a program which makes religion a perfectly normal thing even for boys and girls whose home life does not make any contribution to organized religion.

"We try to keep track of the development of the boys and girls by knowing what they are doing in the grade school and high school, what they are doing in their clubs and on the play field and by developing a sense of religion which pertains to all of life. You can easily see there is less emphasis on ancient religion. Now boys and girls are just as keen to know about a God that lives in life today as they are in any other phase of that life but they are not very interested except for a historical interest in a God of Moses, or Joshua, or Gideon.

"Nor can I speak with any final authority as to just what contribution is actually made to the life of youth because every agency has to be considered in the total, but the fact remains that we have helped.

One of our girls who has just gone to Europe this year to study, when asked by her mother what she thought she had gotten out of our work, paused for a moment and said "The ability to think religiously." We find that boys and girls going to college are not upset, while their room mates and friends are going through throes of agony in attempting to locate themselves by letting go of everything that they have held as fundamental in their religious thinking, our boys and girls are able to adjust themselves easily. I have had many letters of thanks for what we have been able to do to help them to a point of view."

The United Church, Oberlin, Ohio is committed to the policy of establishing no organizations for children or young people other than what is included under the comprehensive title, Church School. In the Church School, organized according to the normal age groups, it shall endeavor to provide for all the needs for which the church should make provision.

The First Church of Toledo, Ohio has succeeded in making the programs of the young men's and young women's clubs and the Christian Endeavor Societies supplement that of the Church School.

In some churches the young people automatically become members of their Christian Endeavor Societies when they reach a certain age.

The Flatbush Church of Brooklyn, New York has a most successful Sunday Night Club for the young people that have graduated from the Christian Endeavor Society.

We might cite others but we feel that they are but typical of a great number and therefore we would recommend as a specific task for this Commission that they make a study of the work undertaken in various outstanding churches throughout the country and report to the next session of the National Council valuable methods discovered in successful operation.

In the second place we feel that this Commission should make a survey of our denominational literature of religious education and an evaluation of its present usefulness.

Third, we would urge that the Commission should study the present relationship existing between various denominational agencies whose work directly touches the children and youth with the view of forwarding cooperation in the interests of the children.

In the fourth place we recommend that our successors survey the desires, needs and ideals of our ministers in the matter of religious education for the ultimate building of a denominational conscience that is willing to approach the supreme task of the Church with fearlessness, sincerity and sacrifice.

The needs of childhood constitute the challenge to the Church today. Seventy-five per cent of our children of school age have no religious instruction. Through motion pictures, novels and newspapers low standards of thought and conduct are being spread broadcast through our land and yet many churches pay no attention to religious

education and in most of our churches the children pay for what little help they get.

It is time that we had a Commission that will *function.*

We therefore recommend that this Commission be reconstituted, that a chairman be appointed by the National Council, that the other members be the chairmen of the state committees on religious education, that there be subcommittees of the Commission corresponding to the nine districts of the Education Society, that these subcommittees be called together by the secretary of the district, that they elect their own chairmen, that enough money be provided for the expenses of the chairmen to attend the Mid-Winter Conference of the Congregational Education Society workers and that the different states be encouraged to send to said conferences the chairmen of the state committees on religious education.

We would also recommend that the name of the Commission be changed from "The Commission on Moral and Religious Education" to "The Commission of Religious Education."

This would make possible a meeting of the entire Commission and also make it more feasible for the Commission to work with and through the Education Society.

Whether or not this change in the personnel of the Commission is effected, we recommend that enough money be appropriated for at least one committee meeting a year and that the Commission be made up with one member from each district of the Education Society and that these members be encouraged to gather together by districts the chairmen of the state committees on Religious Education.

REPORT OF THE COMMISSION ON SOCIAL SERVICE

There is no Commission of the National Council which is charged with a more delicate and a more important responsibility than the Social Service Commission. The questions with which it inevitably deals are those which touch individuals in the most intimate concerns of life. There is a sensitiveness on social questions which easily creates discord and division, and there is always the danger that the church shall blink social problems for the sake of a fatuous and an inconsequential peace.

As yet, the conscience of the church in its totality has not been sensitized on the questions with which the Social Service Commission has to do. The appointment of a Commission on Temperance many years ago was the National Council's recognition of a great social problem to which the organized church could not be indifferent. Since its appointment a fairly unified conscience has been developed within the church on the moral and the physical blight of the liquor traffic. Human slavery no longer is tolerated by the conscience of the church. But we need not go very far back to find that it was as decisive a factor within the church as is the League of Nations or the twelve-hour day. In the clash of conflict, the truth has always been struck out. And there is little reason to question that in the conflict of opinion, the arresting problems of modern industrial society will be clarified, and a conscience will be developed.

More and more the individual is being lost in the social mass; and while Christianity regards society as an organization of individuals, the ultimate object of which is the development of the human spirit in preparation for the Kingdom of God, we must not forget that the interactions and the interrelations of men in society today often make them the victim of forces which they are powerless to control or overcome. This condition calls for a social conscience, for a sensitive concern for the weak, for the exploited, and for the submerged. The individual, in a society as closely knit together as modern society is, cannot live his life in a vacuum. He is compelled by the very nature of the intimate life of today, to live his life in relation to lives quite remote from his. Everything that is done inhuman touches all of us today. We cannot escape the consequences of the wrongs committed by others. Neither can others escape the wrongs committed by us, however much those wrongs may have the re-enforcement of usage and legality. Mr. Roosevelt struck a great note in an address once delivered in England when he said, "For nearly eight years I have been the head of a great nation, and in the conduct of its foreign affairs I have taken no action with reference to any other people on the face of the earth that I would not have taken as an individual dealing with individuals." There is an ethic for the social order as well as for the individual. And the efficacy of the church is linked up with the recognition of that great fact.

All the members of the Commission have made suggestions for this report and it stands as the concensus of their opinions and recommendations. These opinions and recommendations cover a wide sphere. They suggest the all too feebly recognized function of this Commission, and the necessity that its work shall be taken more seriously than hitherto has been the case.

The Secretary of the Commission, Dr. Holt, will call attention to specific details of the Commission's work in his report. The members of the Commission desire to make the more general recommendations which follow.

Rural Conditions

Protestantism is 70% rural in the United States. Congregationalism is reported to be 50% rural. This makes the country church a most important factor in the religious development of our national life. Our cities and our city churches are very largely recruited from the country, and if that source dries up, there is little prospect for a bright future in our national life.

The farmers of the country have been passing through a period of stress and hardship since the close of the war. A member of the Commission writes that agriculture in the Northwest cannot stand much longer the conditions which have prevailed for the past three years with increasing severity. In one township in Minnesota, twelve farms will not be cultivated the present year. It is reported that thousands of acres of land in this country will not be cultivated this year which were under cultivation last year. The best obtainable crop this fall, with good prices, would do little more than enable the farmers of the Northwest to pay back debts. With poor crops or poor prices the number of failures will exceed those of last year, and there were plenty of them.

All this has its effect upon the country church, and the moral and the social life of the community. No religious leadership exists in many country communities. A poor grade of ministry, recruited in large measure from Bible Schools with short courses of study and a religious scheme and program wholly out of harmony and out of touch with modern conditions, is overrunning whole regions. A systematic effort is being made through daily vacation Bible schools at open country points to establish a type of religion wholly unfitted to meet the new social conditions which have arisen in the country. Once established, the support of a live, progressive country church which really meets the needs of the community in every phase of its life, becomes practically impossible.

To meet this situation a campaign for better trained men,—men of the stamp of Mr. Metzger in Vermont and Mr. Ford in Minnesota, both members of this commission,—should be inaugurated. And if these men cannot be supported by resources on the field, some plan of financing outside should be started to make their continuance possible.

There is great need for working out a definite social program for local churches, and in the absence of the kind of men noted above, a kindly and helpful supervision is highly desirable. For the rehabilitation of the country town, a vital church with a sane gospel, a definite program for rural problems, social factors to be encountered, and community building is positively essential if the moral and the religious life of the country is to be conserved.

The Social Service Department of the Education Society has been giving its best thought to these rural problems, but the interest of the church as a whole alone will make any program effective. The city must be brought into touch with the problems of the country, and a cooperation established which does not now exist. Something has already been done, but only an inconsiderable impact as yet has been made.

Race Relations

The problem of race relations is ever growing more acute. The restriction of immigration has led to a vast migration of negroes to the Northern industrial centers to fill the places in the unskilled trades made vacant by the absence of the masses from Southern and Eastern Europe. The recent report of the Chicago Commission on Race Relations has surveyed the problem with scientific accuracy and in great detail. Little provision has been made in many places for the normal living of these men. They live in huts or great caravan series under conditions which make for serious moral disintegration. In the main they are without wives and children and homes, and all the evils of such a situation has its effect upon the community as well as the men themselves.

This great industrial migration of Southern negroes has aggravated race prejudice and race antagonism, has led to serious outbreaks, and is one factor making for the un-American organization of a secret society whose acts have arrested the attention of the whole country. Most of the members of the Commission scattered throughout the country have noted this problem, and have asked that the attention of the Council should be directed toward it. Congregational Churches by their pioneer friendliness and American Missionary Association traditions may have the privilege as well as the responsibility of guiding in the solution of this problem.

There is no doubt that this migration from the South has established in many quarters a false point of view toward the negro as an inferior being, useful as a servant and a drudge, but without the sovereign rights of American citizenship and the sons of a common Heavenly Father. Thus considered, they are bound to become pliable material in the hands of unscrupulous political demagogues who have no further interest in them than the building up of their own selfish power and the increase of their own wealth, to the subversion of orderly democratic government. For half a century we have been generous in the language of rebuke toward the South for the attitude of

its people. Now that it has become the problem of the North, we are much in danger of pushing the problem hopelessly backward.

What should be the best measures to pursue should become a matter for scientific inquiry by the whole church. Anglo-Saxon prejudice on the race question is strong. The blending of the races has been pronounced impossible and unjustifiable. Never as now have they permeated our entire civic life. Compared with this problem, the problem of the European immigrant is simple, complex as we have always considered that to be. At least we should demand that those who import these people from their native habitat should provide for them in such a way as to make a normal social life possible among them. As an example of what may be done, the community established for the negro population by the American Rolling & Milling Corporation at Middletown, Ohio, might well serve as a model for other corporations.

The Industrial Situation

This problem is ever with us, and it touches our social life so vitally and at so many different points, that it is the most sensitive problem with which we have to deal. There is no problem which has developed so much heat of controversy, and there is no problem which the church as a whole so much fears to handle. Every pronouncement made by a religious body on this question has been subjected to criticism by the advocates of one side or the other.

Out of the heat of the conflict, however, there is gradually emerging a number of principles upon which the Christian conscience is uniting. The Social Creed of the Churches may not yet have gripped the majority of the members of our churches. But it is making history. We are beginning to learn that some things are neither just, Christian, nor socially expedient. The seven day week has gone. It has fallen before the awakening Christian conscience. The report of the Committee of the American Iron and Steel Institute favoring the continuance of the twelve-hour day, and Judge Gary's support of that report, has been disapproved by practically the whole press of the country, both secular and religious. The whole church should pronounce against it with no uncertain voice. It cannot do less when a conservative weekly, the New York Independent, now controlled by the former owners of the Weekly Review, has this to say on the question: "It is the lack of desire to make the change, and the imperfectly concealed reasons for that lack of desire, which make the report against the shorter day an affront to the public. The people of the United States are as a whole convinced—and we think on sufficient evidence—that the twelve-hour day in steel does not give the twelve-hour workers a reasonable chance to live the kind of life that every worker in America should have the chance to live. We have no patience with the Institute committee that there is no reason to think that the long day is in any way hurtful to the worker or to his family relations. That question is no longer arguable." (Independent, June 9, 1923, p. 360).

The Congregational churches should speak with a united voice against this inhuman standard of the twelve-hour day.

The Church must face with a new seriousness the moral and social right to the ownership and control of property. Our laws concerning property are such that thousands of competent people are living by owning instead of by working, a condition which is in violation of the New Testament injunction that he who does not work should not eat. It is evident also that in great sections of modern industry the profit motive has completely subordinated the service motive and men consider legitimate the acquisition of financial success without regard to questions of whether Society has been served or exploited. If the church expects to urge upon men the obligation to work it must demand an industrial order which lays its reward at the feet of people who render useful service.

Concerning other phases of this problem we may not be able to speak with equal emphasis. But to quote the words of one of the members of the Commission in his recommendations for this report, "We need to make the business world feel that the Church is in this movement for good, and dead in earnest, and that we expect to be compelled to side sometimes with one party, and sometimes with the other in the years to come." The Joint Church Industrial Relations Committee of Wisconsin has spoken a fine word which might well find a place in this report:

> "Great changes in industrial management are in progress, especially on the human side of business. We have gone only a few miles on the long journey toward the industrial peace and cooperation. We are feeling our way, and so is the business world. We have little confidence in foregone conclusions, denunciation, and dogmatism on either side, and there are plenty of them in circulation.
>
> "We are not so much interested to take sides on any given policy as to stand for justice and truth, for Christian principles and progress on either side. Both injustice and strife are present in many places. Both must be squarely faced and must give way, before a genuinely Christian industrial order will prevail.
>
> "We aim by hard and patient work, long continued, to earn the reputation of being just, aggressive and helpful champions of Christian ideals. And we expect sympathy and cooperation from those conservatives and progressives who are open-minded."

The Commission much deplores the tendency in many quarters to discipline and to drive out ministers from their churches whose sole desire has been to achieve in the industrial sphere what has been thus stated. The whole denomination, through a competent committee, should see to it that the ministry be continued free, and wherever that freedom is impinged and a minister's standing is jeopardized, the facts should be sought out, and he be given such expression of confidence as the results of a careful inquiry may justify.

International Relations

There are a number of members of this Commission who believe that international peace and cooperation comes within the scope of its survey. "I think we are facing three problems," writes one of the Commission: "international relationship, race antagonisms in our own country, and industrial discontent. Of these, I think, that of our international relationship is the most important, as it helps us not at all to iron out the other problems and wind up in shooting up our young men in car load lots." The necessity of meeting our social problems on a world-wide basis is becoming increasingly self-evident. The world has become a great neighborhood, and we can no longer escape the consequences of maladjustments in the remotest parts of the world.

The necessity of America's cooperation through the League of Nations or in some other form, with the Labor Bureau of the League of Nations, for the protection of women and children, for the fight against disease and the international traffic in death-dealing drugs, should make its appeal to the conscience of the whole church in all the world. Unfortunately much of this has become involved in the meshes of partisan politics, but the Christian should be able to rise above partisan politics when moral and human factors are involved.

The Commission has no definite recommendations to offer on these questions, but it wishes to put itself on record as believing that these questions of international relations are very much the concern of the religious forces of the country, and that the wisdom as well as the conscience of the church should find some positive expression looking toward cooperation.

Conclusion

In conclusion we desire to commend the work of Dr. Holt, the secretary of the Commission and secretary of the Social Service Department of the Education Society. We believe that the denomination has no more important work to do than to keep in vital contact with the social life of the world. It is part of the great task of advancing the kingdom. The more delicate and divisive the problems are, the more necessary that they should be faced with the ideals of the gospel of Jesus Christ. The Commission should be given a much more important place in the program of the denomination, and its opportunity for research should be increased by the use of funds which thus far have not been made available.

REPORT OF COMMISSION ON TEMPERANCE

The importance of the work of the Commission on Temperance is timely and pressing. When the Eighteenth Amendment to the United States Constitution became a fact, the work of the temperance forces in America was far from being accomplished. Age-old customs do not change over night. Habits of drink, formed through generations, were as strong the day after the amendment became a law as they were the day before. The Volstead Act, limiting the percentage of alcohol in any beverage, did not lessen the percentage desired by a multitude habituated to beer and Scotch whiskey. To make a law was to win the first victory in a long campaign. To train a generation to respect the law and to obey it is the task confronting the Christian forces today.

The work of the Congregational Commission naturally centers in Washington. There are two reasons for this. In the first place, Washington is the seat of the national government. Laws affecting the enforcement or the non-enforcement of the Eighteenth Amendment are enacted here. Senators and Representatives, and the President himself, can be interviewed here, upon brief notice. The headquarters of many national reform movements are in Washington. The second reason is because Wayne B. Wheeler, attorney for the Anti-Saloon League, a good Congregationalist, does his great work but a block or so from the Capitol. Mr. Wheeler is the strong man upon the Committee, and the Chairman acts largely at his suggestion. The past two years have seen some work done and we hope some good accomplished.

The method of our procedure is as follows. Mr. Wheeler follows the temperance situation very closely. No one in America or in the world knows it better. The Chairman is in close touch with him and when a personal word to any senator or representative will help, the interview is sought and the word given. Frequently personal letters from the Chairman of the Commission, as representative of the Congregational Churches in America, are sent to groups of senators or other officials in high office. The whole plan is to bring pressure to bear upon our law makers when and how it will do the most good. Heartening are many of the replies received to such correspondence. Amusing are some of the letters dictated by those who are not in sympathy with "meddling churchmen." The sentiment, on the whole, is growing in favor of the strict enforcement of the law. Of course, there are many signs of a popular desire for light wines and beer. But there is strong doubt if Congress, at the present time, favors any such modification of our present plan.

The future offers two opportunities where the churches can help. In the first place, the present pressure from our denomination should be continued. Individual interviews or personal letters may be of little help. But when our legislators increasingly realize that every denomination has a representative in Washington, who speaks for the

Christian sentiment of the land, the results must be salutary. In the long run those who hold office through public approval will seek to win the popular plaudits. Congregationalism, with the sane counsel of Mr. Wheeler, can help towards the desired goal.

The second opportunity is for all the churches, working in their home fields. There are two great needs for the churches to meet: (1) bring the facts concerning prohibition to the people, and (2) build up a sentiment demanding the enforcement of Constitutional law.

The people can be depended upon to vote wisely when they once know the facts. But whether they vote wisely or not, in a republic like ours we are bound to obey their mandate expressed through the ballot. But the facts are essential. The brewery associations and the liquor dealers associations can flood the country with all sorts of misinformation. An amount of money, practically unlimited, in the hands of men bitterly opposed to prohibition, can do much to mold public opinion towards the return of at least light wines and beer. The plain facts alone can offset this pernicious propaganda. Let the churches secure these facts and present them to their people. Write to the representative of the Anti-Saloon League in your state for a statement concerning what has been accomplished through prohibition. A letter sent to the present Chairman of the Commission, Rev. Walter A. Morgan, 1841 Irving Street, N. W., Washington, D. C., will receive prompt attention. Information from National Headquarters of the Anti-Saloon League will be forwarded. The facts, both economic and moral, are convincing to those whose minds are open and whose desire is for the advancement of human welfare. Lack of space here prevents the cataloging of the beneficial results of the Eighteenth Amendment.

To build up a sentiment for law enforcement is a difficult task. Prohibition as a theory brings deprivation to no one; as a fact it takes champagne away from many who desire it. Constant pressure is brought to bear, from rich and poor, upon our national law makers. It is not easy to stand in the face of strong influence and unpopular criticism. Those who are thirsty shout louder than those who desire no wine. The dry forces may not be called upon to outshout the wet, but they are challenged to make firmness outinfluence noise. To expect law enforcement from all officials and to back them to the limit in their effort to bring to justice those who break the law is the duty of every Christian American. There are enough of us to bring about the much desired result, if we all somehow can do our duty. Here is the danger; good men and women will not speak and act while thirsty men and women will both shout and work. The Constitution is challenged. Nullification is the slogan of millions. The churches stand as a unit, for law and order. The Congregational folk, in their home fields, can fight valiantly in this battle of the Lord.

REPORT OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

To the National Council of Congregational Churches:

The widespread concern for a larger unity among all the churches that confess Jesus Christ as Divine Lord and Savior has found gratifying expression during the past year in their cooperation in the work of the Federal Council of the Churches of Christ in America.

The Need for Cooperation

Surely there has never been a time when the world has presented so urgent a call for the greatest possible solidarity among all the forces that bear the name of Christ. The whole world today, as never before, is seeking unity. In spite of strife and selfishness men everywhere are looking wistfully for the true principle of fellowship by which a war-shattered world may find unity and peace. And the Christian Church has always claimed to possess the secret of the unity of mankind. It holds that in Jesus Christ, as the revelation of the one Father of all men, there is a deeper bond of unity than can elsewhere be found. It declares that in Him "there is neither Jew nor Greek, barbarian, Scythian, bond nor free"; that all the divisive barriers between nation and nation, race and race, class and class, can be transcended through the power of Christ. Lack of unity, then, among the churches, which possess in common this one Gospel of salvation must always weaken their witness to the world. How can we expect the nations to turn from their divided and competitive state to international cooperation unless the churches themselves, acknowledging one God, one Lord and Savior, one Holy Spirit that guides them all, know how to exhibit the practical unity which is inseparable from their Gospel?

During the past year the work of the Federal Council of the Churches, created by the evangelical Churches of America to meet this need for mutual counsel, united planning and cooperative effort, has been, it is generally agreed, of greater service to the constituent churches than in any previous period. It has been an indispensable manifestation both of underlying unity of spirit and of the practical value of a still greater cooperation.

Cooperation in Evangelism

The Commission on Evangelism has brought together, in a united approach to a score of the larger communities, the official representatives of the various denominations who are charged with responsibility for promoting the spirit of evangelism. The remarkable results in accessions to Church membership in these communities last year have clearly demonstrated that by such a combined approach, followed by a concerted effort on the part of all the pastors, each denomination has been able to secure results that none of them could secure separately.

The imagination of the city has been captured as it could not be by fragmentary or sporadic activities; a publicity has been secured that no Church could secure alone; an atmosphere has been created throughout the community that makes it easier and more natural to speak about religion to one's neighbor.

The Commission of Evangelism has also served as a center for united emphasis on special devotional periods. It has prepared and issued in far larger numbers than ever before, the topics for the "Universal Week of Prayer" and for Holy Week. The "Fellowship of Prayer," prepared for the Commission for the use of all denominations during the Lenten period, was the subject of so much interest that it was published in daily installments by many leading newspapers of the country.

Cooperation in Securing Christian International Life

One of the most outstanding contributions of the Federal Council to the Churches has been its work in the name of all the denominations in behalf of international justice and goodwill. Without such an agency as the Federal Council the churches could not have rendered what has been admitted even by statesmen to have been a conspicuous service to the higher life of the nation and the world. So powerful was the concerted effort in the churches to create public opinion for the reduction of armaments that, according to an official statement from Washington a year ago, out of 13,878,671 letters received by the Advisory Committee of the Conference on Limitation of Armament more than 12,500,000 bore evidence of having come from those who were thinking of the question in religious terms. The special pamphlet literature on the Christian concern for a warless world was circulated to the remarkable extent of more than 500,000 copies during a few months. Throughout the entire year a persistent educational effort has been carried on in behalf of international cooperation to abolish war and establish agencies for the maintenance of peace. Of the "Declaration of Principles and Policies Looking toward a Warless World," setting forth the Christian conception of international life, and "America's International Obligation in the Present Crisis" 200,000 copies have been used. A special text-book, "The Christian Crusade for a Warless World" has been prepared and is beginning to be used widely by study groups in the Churches. "The International Ideals of the Churches," drafted after long study, have been officially adopted by many of the denominations and by the International Convention of the Young Men's Christian Associations. In cooperation with the Church Peace Union large public meetings have been held in twenty-two of the key cities in all parts of the country to express the Church's concern for America's part in securing international cooperation and permanent peace. In all these, and other ways, the Churches have had a powerful and united voice on one of the greatest moral issues of the day.

Frequent conferences have been held with the highest government officials for the purpose of conveying to the Government the point of view of the Churches. Such representatives have without exception been received gladly and graciously. Among the subjects thus discussed in personal interviews have been the International Court of Justice, protection for the minorities in the Near East and the calling of another international conference to consider the reconstruction of shattered European life. The memorial on the latter subject was signed by the moderators or presiding officers of practically all the important evangelical denominations.

Cooperation in Near East and Far East

Special attention has been given to the effort to secure justice for the oppressed Armenian people. Twice during the year carefully prepared statements of the facts and the moral issues at stake were mailed to the pastors of all Protestant Churches in the United States. The problem is still unsolved but it is certain that through the Federal Council the Churches have helped to develop a powerful public opinion on the subject which can not fail to bear fruit.

Unusual efforts have been given to developing Christian relations with Latin America and with the Orient—problems of vital bearing upon the foreign missionary enterprise—and at the present time, Dr. Gulick, the Secretary of the Commission on International Justice and Goodwill, is in the Orient working with Christian forces in China and Japan in joint plans for furthering international understanding.

Cooperation in Relief

In providing a common center for all the Churches in supporting great tasks of mercy and relief, the Council has rendered another indispensable service. So remarkable was its success in securing help for the Russian Famine that at the invitation of the American Relief Administration a special representative of the evangelical Churches comprising the Federal Council was sent to Russia to give direct attention to administering relief to the needy clergy and their dependents in the Russian Church. The value of this service not only in saving life but also in bringing encouragement and moral support to the Russian Church in its hour of crisis promises to be far reaching. In the regular work of the Near East Relief and in the special task of caring for the refugees from the Smyrna disaster thorough cooperation has been given, including an effort to secure by international action some permanent provision for the Armenian refugees driven from Turkey.

Cooperation in Social Service

The work of the several denominations in social service has been greatly strengthened by their cooperation in the Federal Council. Special attention has been given during the year to assisting Churches in dealing with community problems, including child welfare and de-

linquency. The many conferences held last spring in the Far West and last winter in the South, on the relation of the Churches to the Community, have developed more effective programs for meeting community needs than any church could do alone. The great need of pastors of all denominations for information concerning contemporary social questions has been met by the Federal Council's Research Department in a way that could not possibly be met by each denomination separately without great multiplication of staff and expense. A single indication of the growing confidence in which this work is held is found in the fact that the Research Department, in cooperation with the National Catholic Welfare Council, was invited to edit a special number of the annals of the American Academy of Political and Social Science on "Industrial Relations and the Churches." In this study and in other phases of work the assistance of several prominent employers, economists and engineers has been given.

Cooperation in Securing Christian Race Relations

In furthering better relations between the white and the Negro races in this country constructive work has been done by the Commission on the Church and Race Relations, created only a little over a year ago. It has already begun a special campaign to create public opinion against the lynching evil. The movement to establish interracial committees, for the purpose of cooperative effort in promoting racial goodwill, has been carried into several new cities. No fewer than fifty conferences between white and Negro leaders— sometimes formal, sometimes informal—have been held. Needed information on the better side of race relations has been furnished. The home mission's text-book, "The Trend of the Races," written by the secretary of the Federal Council's Commission, and published by the Missionary Education Movement and the Council of Women for Home Missions, has run through an edition of 72,000. The observance of "Race Relations Sunday," has led to more helpful contacts in many communities by the white and Negro Churches.

Cooperation in the Local Community

In all this program the development and assistance of local councils and federations of churches throughout the country have been of basic importance, since they afford the indispensable centers through which the churches of a community can deal unitedly with their own common problems. New councils have been established in Minneapolis and Atlantic City and constant help has been given to the other councils, now nearly fifty in number.

Cooperation in Publicity for the Church

Of far larger significance than ever before has been the Council's work in securing for the Church as a whole an effective publicity in the daily press. A news service, under the skilled supervision of a former newspaper editor, has furnished an average of two releases

per week concerning the large phases of the work of the Protestant Churches to all large newspapers, with surprisingly effective results that promise to secure in the future a much larger public hearing for the Church's life and work. A single release, summarizing the unparalleled gains of the Protestant Churches in membership during the past year, was not only printed in hundreds of the leading papers, but was also the subject of notable editorial comment in at least a score of the largest metropolitan dailies.

Cooperation in Many Other Tasks

Into a discussion of other important activities limits of space forbid us to enter. Continued assistance has been given to the needy evangelical Churches of Europe, and chiefly as a result of the Federal Council's interest a Central Bureau of the European Evangelical Churches has been established at Zurich, Switzerland. To make it possible for the union churches of the Panama Canal Zone properly to carry on their work in this strategic field, the Council has begun an effort to secure $100,000 in addition to the amount already contributed by the denominations, to complete these centers of Protestant effort. Unfailing support has been given, in the name of all the churches, to the Protestant Chaplains in the Army and Navy. In the Annual Report of the Executive Committee these and other activities of the Council are described in detail. Its perusal shows clearly that in the Council the evangelical Churches of America are finding a united voice, a needed clearing-house for conference and common planning on a host of far-reaching questions, and a central agency through which they can do together many important tasks which they cannot do separately.

Relations with the Denominations

To maintain vital and representative relations with so many Churches, differing as they do in forms of organization, policy and point of view, is an extraordinarily difficult task, but it can be said unreservedly that the Council desires that the denominations, through their officially accredited representatives, shall assume the fullest responsibility for the determination of policies and procedure in every phase of its work. Side by side with the development of the closest possible relationships between the Council and the constituent denominations must go a corresponding development in their responsibility for the financial needs of the Council. So long as the major part of the budget of the Council is provided from contributions of individuals, we cannot reasonably expect that the denominations themselves will exercise the measure of control which they ought to exercise over the Council.

The financial support plan adopted unanimously at the last Quadrennial Meeting of the Council in Boston, in 1920, looking toward the assumption of the full financial responsibility of the Council by the constituent bodies, rested upon the policy of effecting a more complete

oversight of the Council on their part. Encouraging progress has been made in the assumption of this responsibility by the denominations, so that last year upwards of one-third of the total budget came from denominational treasuries or local churches.

The budget for the cooperative work of the Churches to be carried on through the Federal Council for the year 1923, as determined by the Executive Committee of the Council, is $258,000. It is earnestly hoped that each of the constituent bodies will make definite provision for assuming its pro-rata share of this amount.

ROBERT E. SPEER, President
F. W. BURNHAM, Chairman, Executive Committee
JOHN M. MOORE, Chairman, Administrative Committee

REPORT OF THE AMERICAN BOARD AND WOMAN'S BOARDS, 1921-1923

Administrative Personnel

Since the last Council meeting the American Board has made some changes in its official staff: Associate Secretary Bell has been made Editorial Secretary in place of Dr. William E. Strong now Foreign Secretary for India, Ceylon and China; President Ernest W. Riggs of Euphrates College, Eastern Turkey, has become Associate Secretary in the Foreign Department; Rev. Alden H. Clark who for several years served as Candidate Secretary, has returned to his field in India, and Dr. Mark Hopkins Ward of Turkey, son of Langdon Ward, former Treasurer of the Board, has been asked to attend to candidate matters for the present year. Dr. Ward is also acting as medical supervisor for the Board following out a policy recently adopted in behalf of better health for the missionaries. Mr. John G. Hosmer, long the Business Agent of the Board, has retired and his associate, Mr. Harvey L. Meeken, has been appointed in his place; Rev. Henry S. Leiper of North China is assisting Dr. Scudder in the New York office.

The Woman's Boards have made fewer changes. Miss Mabel E. Emerson, formerly Educational Secretary of the American Board, is now Associate Foreign Secretary of the W. B. M.; Miss Mary Uline has become Home Secretary of the W. B. M. I.; Mrs. Helen S. Ranney combines the Home and Branch Secretaryships with the Executive Secretaryship of the W. B. M. P. Miss Elizabeth S. Benton has been obliged for health reasons to sever her connection with the W. B. M. P. Miss Runnells has been made Associate and Recording Secretary of that Board in place of Miss Elizabeth Wilson.

Cooperation—American Board and Woman's Boards

The Woman's Boards have perfected their joint Council organization whereby they can the better conserve their efforts in all common undertakings at home and abroad. This Council has met several times with the Prudential Committee of the American Board. The four Boards are getting closer together each year in cooperation along administrative lines.

Consolidation of Magazines

On January first, 1923, *The Missionary Herald* (A. B.), *Life and Light for Women* (W. B. M.), *Mission Studies* (W. B. M. I.) and *The Bulletin* (W. B. M. P.) were merged, the new magazine being called *The Missionary Herald.* This monthly thus becomes the organ of the four cooperating foreign missionary societies. Each Board has already greatly increased its reading constituency by the change, and at a reduced cost. All feel that though in their home base promotion they must supplement The Herald with special literature, the maga-

zine nevertheless is adequate as a general publicity organ for the foreign missionary interests of the churches. All seem thoroughly satisfied with the merger. The Herald has been most favorably received by pastors and laymen and evidently has an opportunity of measuring up to standards required today by a public increasingly interested in international affairs, world peace and the Christian movement abroad. It is recognized as an authoritative exponent of the foreign missionary enterprise, not only of our own denomination, but of other churches as well. As a bond too between the home administration and the missionaries and native leaders abroad it has high value.

Closer Union with Other Congregational Societies

The foreign Boards rejoice in the bonds that bind them more and more closely to the home societies and to the state organizations. The formation of the Promotional Cabinet was especially pleasing, marking as it does the beginning of a new era in promotional unity among the societies, a closer alliance to the Commission on Missions, and the creation of better machinery for the carrying out of the Apportionment Plan. The Home Secretaries of the foreign Boards thus join with those of the other Societies in the elimination of waste effort, in the reduction of overlapping, and in improved economy in literature and joint appeals.

Finances

The last National Council meeting did wonders for the American Board which in 1921 was face to face with disaster. The spirit exhibited at Los Angeles was quickly transmitted to the churches and individuals throughout America, with the result that there was a large increase in the number of donors to the foreign missionary work of the churches. The average was also larger than that of previous years. The gain from Churches, Sunday Schools and Young People's Societies was nearly $94,000 and of individual gifts nearly $60,000. So great was the response that the estimated deficit for the year ending August 31, 1921 was entirely eliminated, and the deficit on the previous year reduced in round numbers from $242,000 to $162,000. This response to the appeal supported by the National Council showed without question not only the loyalty of the many friends of the Board but also the moral force of the National Council itself in all such matters.

At the end of the next fiscal year, August 31, 1922, the American Board found its debt increased to $180,039.94. This was largely due to the fact that receipts fell off $183,829.07. Had Churches, Sunday Schools and Young People's Societies, and individuals, duplicated their gifts of the year before, the Board would have come through with a credit balance of nearly $4,000.

The financial condition at present writing (July 1, 1923) shows the American Board to be several thousand dollars behind last year

in its receipts. Owing to increased cost of operating the Board's work the world over, $100,000 more than last year must be secured to bring the Board through with no increase of debt.

The present budget of the American Board, exclusive of the Woman's Boards, is $1,300,000. Add to this that of the W. B. M., $328,266; W. B. M. I., $260,398; and the W. B. M. P., $42,340 and there is a grand total of nearly two million dollars for our foreign work. The deficits of the four Boards total (July 1) $200,000 in round numbers. This belongs mostly to the American Board.

The problem for the year has been twofold: To sustain the work abroad without increasing the liabilities of the Boards; and to assure an adequate income for next year. If the deficits are greatly increased and the Boards are convinced that the churches have reached their limit in giving, then a drastic cut is in order even to the point of closing whole Missions. This must be the inevitable consequence, for the Boards are in honor bound to keep within their receipts. There is no disposition to spend what is not in sight, or to borrow without definite assurance of adequate income. It is a strong hope, however, that the closing of the fiscal years of the Boards will warrant an advance abroad rather than a retreat. These are indeed crucial months. Everything possible is being done to come through the year successfully, and to reveal to the churches the purpose of the Boards to abide by the mandate registered by the gifts of the churches this year. A revaluation of the work upon the field has been going on preparatory to a possible adjustment this fall (1923).

The Fields

Pressure from the fields for an advance in all phases of the work is tremendous. This is partly due to the natural growth of the institutions themselves. These call constantly for new teachers, new doctors and nurses, new departments, new buildings, endowments and the like. But the pressure is more often exerted because of the increased opportunities for service that the Missions face. It is trite but true that the political, social and religious changes taking place in the world today create moral and religious demands of the most urgent order, and this in turn produces unparalleled appeals for the Christian churches, schools, printing presses and other agencies of the Kingdom of God. This fact cannot be over emphasized. It is because the missionaries and their native associates face such demands that each pours out his appeals upon his Board and constituency. Has the Church of Christ ever had a better chance to lay foundations in national ideals and character, or to point more effectively to the great Corner-Stone Himself?

India and Ceylon. The unrest in India which has been so marked the past few years favors the work of the missionary in at least one essential. The nationalism it engenders affects the Indian Christian so forcibly that he stands ready as never before to assume responsibility for the maintenance and guidance of the Church. Perhaps the

best evidence of this was given recently in the ability of the Marathi Mission to intrust to a "General Council" in which the Indian Christian leaders participate on equal footing with the missionaries the determination as to the location, furlough and return from furlough of missionaries and requests for reinforcements. The Western Ecclesiastical Union of that same field is entirely under Indian leadership. It has the responsibility for the church and mission work in at least two of the large districts of the Mission. In the Madura Mission an Indian leader has charge of one of the largest districts of the field. Here too there is now a tendency on the part of the national to prove his capacity, ability and devotion in work heretofore handled wholly by the foreign missionary. Ceylon, where the care of all the vernacular schools has been assumed by the native Church, is no exception to this. Nationalism never fails to assist the Missions in their policy of de-volution. It also is hastening all church union movements in India.

China. The great Shanghai Conference in May 1922 marked an epoch in the history of the Chinese Christians. There Chinese leadership became marked, and Chinese practically took over the nominal and perhaps real control of the Church in China. Never again will the missionary have to rely upon himself alone for initiative and execution of plan, for guidance and support of a growing enterprise. The Church is now incorporated in China's life and from now on, as a Chinese institution, will have its place of importance in all social, political and religious movements. In this have the American Board and its Chinese associates played their part with distinction.

Japan. The relation between the Mission and the Kumiai Church in Japan has now reached the third stage. In the early days the missionary was the controlling authority. Later on, the nationalism of the Japanese making necessary a revision of this policy, the two, Mission and Church, agreeing to move along side by side, each its own director; but now after nearly fifty years of life together the Mission goes in under the Church, as it were, at least to the extent of placing under the authority of the Kumiai National Council all its field work. There are now no "Mission churches" as such; no Mission pastors and evangelists. All are Kumiai in reality as well as in name, and all subject to the control of the Church. Even the general missionaries of the Mission are controlled in their work by the Japanese body. It does not change fundamentals to say that the Japanese have insisted upon having three representatives of the Mission sit with them on their Board of Directors. The fact abides that the Mission has surrendered the direction of its extension work to the Japanese Church, and is now in the third stage of the Mission policy if devolution. This has been made particularly easy of accomplishment because of the strong spirit of nationalism that controls the Japanese, —though let us not detract from the unselfish character and spirit of the missionaries.

Africa. There is a strong and growing race consciousness in Africa. The blacks not only are multiplying much more rapidly than the whites but also are asserting their rights. This is essentially the same spirit as that produced by nationalism. It shows itself in various ways, but in no better way than in the development of self-support, particularly in West Africa. If the governments under which we work were not so fearful of "Ethiopianism," probably much more of the work in the three Africa fields could be transferred to willing shoulders. It also should be said that the tendency of the negro Christians to divide up into sects is also a deterrent. Nevertheless the past two years have witnessed a similar "urge" toward leadership in Africa as is found in other fields.

Turkey. The strong assertion of nationalism by Turkey with which we are familiar has not failed to react impressively upon both Boards and missionaries. It has wiped out the old Eastern Church from the land of its birth, and left but a few Christians in Turkey. It has closed the American Board schools and colleges, and left only those hospitals that can be cared for by outside interests like the Near East Relief. Organized Christian work, mission activity as such, has been wiped out of Turkey, except the little that can be carried on in Constantinople, Smyrna, Tarsus and Aintab. In June 1921 there were 113 missionaries of the American Board and Woman's Boards in Turkey; today (July 1) there are but 61, 19 of whom were added during these two years.

Of the institutions existing before the war 90% of the churches are closed, no college work is being done in any of the eight American Board colleges in Turkey and most of them are completely closed. Of the ten hospitals just one-half are being operated, some of them by the Near East Relief. Two of the College heads are dead, one was deported by the Turks and three others have been refused permission by the Turkish government to return to their institutions. Of the forty-one educational institutions directly conducted by the American missionaries in Turkey before the war but three, or eight per cent., are now open. Of the great number of village schools none remain except in the region not under full control of the Turks. Our property loss in dollars is estimated in millions.

When we consider the native workers the situation is hardly more encouraging. Probably two-thirds of the native leadership trained up through years of patient effort, are dead. The other one-third of pastors, teachers, preachers and Bible women have fled to other lands. Appeals have come from these leaders for work, any kind of work to keep them alive. And yet these are the long looked for native missionaries who were to replace the Americans in our great missionary enterprise in Turkey.

Our constituency is gone. Ninety-five per cent, if we exclude Constantinople, has disappeared from our field. They are dead or in exile, and the few that are left are ready to go.

Another serious disaster is the loss of position with the government. The Capitulations are gone. Whether the governments of Europe or the United States accept it or not in practice there have been no capitulatory rights in the interior of Turkey since 1914. Nearly fifty Americans have been deported without a semblance of trial and without any reason being officially assigned. One by one our schools have been closed. Despite the newspaper assertions of Ismet Pasha, the head of the Turkish delegation at Lausanne, those schools remain closed.

Not the least tragic element in the situation is the heartache and even discouragement among the missionaries themselves. The problem too of the refugees, the mere physical problem of keeping alive those who were our fellow workers in former years, is a crushing one. The tragedy of the Armenian and Greek peoples has torn the souls of their American friends, especially as our own country and the nations of Europe have failed to take any strong stand to protect these minorities. A slow process of torture has been going on for seven years and the end is not yet. No human beings with hearts of flesh could stand by and witness these things all about them without losing something of their courage or strength or hope.

All this is the result of Turkish nationalism—not to speak of any other motive behind the situation. The missionaries are seeking to adjust themselves to the times. That they now see a call to work directly for Moslems is well known. A readjustment of work and force is now going on. Probably a definite plan of action can be announced at Springfield.

Islands and Papal Lands. In the Philippines, Mexico, and Spain the native Christians still have to depend upon Mission initiative and American support. In Bulgaria and Greece, however, much strength is shown in the mind and purpose of the native Christian to do his own work in his own way. Czechoslovakia is especially pronounced in this respect. Here, like Bulgaria, is a field remarkably open to the American Board, abounding in men and women of independent spirit, capable of producing a virile native Church.

Progress Everywhere

Along other lines and with interesting detail could we trace the progress made in the field abroad. These two years have witnessed remarkable advance in force and plant, and in the spiritual effect of the work. Suffice it to say, the world is alive, our missionaries are alert to the opportunity of the hour, and we as a unit in Christ's Church must show spiritual energy commensurate with the need.

THE AMERICAN MISSIONARY ASSOCIATION

The American Missionary Association has rendered two more years of Christian and educational and social service. It has been blessed with a faithful corps of workers, almost six hundred. It is interesting to note the shift in states from which the workers now come. New England no longer heads the list; forty-two come from Massachusetts and eighteen from Connecticut, while fifty come from Alabama and forty-nine from Georgia. The shift in distribution by races is also noteworthy; two hundred and eighty-six are Negroes, two hundred and fifty-seven Caucasians, fifteen Indians, fifteen Porto Ricans, ten Japanese and five Chinese. Native leadership is more evident each year. Not only has the A. M. A. developed leadership to carry on its own work, but also in city and rural schools and churches, in social and welfare work and in a number of prosperous business enterprises, especially among the Negroes. The heads of the various institutions learn to their satisfaction each year that whenever a question of educational, social and religious welfare for the Negroes becomes an issue, a high percentage of the persons most interested are A. M. A. graduates. Many of the public school teachers in the Negro schools at New Orleans, Mobile, Charleston, Memphis, Macon, Austin and in rural sections have received their training in A. M. A. schools. Santee might tell a similar story for the Sioux Indians.

Speaking in terms of figures, the Association is operating twenty-five Negro schools, one school each for the Mountaineers, for the youth of Utah, for Mexicans, for Porto Ricans and two for Indians. In addition to this, it maintains four educational community centers for Mexicans. The total registration in these schools and community centers is almost eight thousand.

In the Congregational evangelical work of the South, the Association assists one hundred and twenty-four Negro churches. There are at present one hundred and fifty-two Negro Congregational Churches south of the Mason and Dixon line, twenty-eight of which are self-supporting. These churches have a total membership of over ten thousand. They are raising toward their own maintenance almost one hundred and fifteen thousand dollars, and contribute for benevolences almost thirteen thousand. The missionary aid given to the churches directly amounts to thirty thousand dollars, with an additional ten thousand spent indirectly through general and district supervision. The Negro churches are taking themselves seriously. They are anxious to own and improve their own property, to become self-supporting and to contribute systematically to the national benevolences. When it comes to a social and ethical application of the gospel, they are in the front rank of colored churches. For the most part their ministers are better educated, have a more liberal attitude toward life and religion and are less narrowly ecclesiastical than those of the more popular forms of organized religion in the South.

The church work among the Porto Ricans has been marked by a quickening and deepening of the spirit of Christian fellowship. Within the territory assigned to the Congregationalists, there are still many unoccupied fields which we can not enter because of insufficient funds and many of the present church organizations are obliged to meet in rented storerooms. The Porto Rican churches are just beginning to awaken to the importance and inspiration of self-support, self-management and interest in general benevolences.

The progress of the Oriental churches among the Japanese and Chinese is encouraging. From the beginning their ministers and laymen have not suffered from a lack of intelligence and ability for self-direction. They have been a repressed rather than a backward or belated people. Their churches are an inspiration. They are regular bee-hives of activity; social, educational and religious. Their pastors are college men and graduates of leading theological seminaries. They are refined, cultured and brave Christian gentlemen. Their most notable achievements since the last meeting of the National Council have been the erection of a modern, spacious and attractive inter-denominational Japanese Church in Los Angeles, at a cost of over eighty thousand dollars, and the beginning of a similar movement in the same city among the Chinese.

The Indian churches are also doing well. Here again, native leadership is showing its metal. Each church has its own resident Indian pastor. The work is administered, however under a white general superintendent and three white district superintendents. Most of the benevolences of the Indians go to support their own self-created and self-managed Native Missionary Society. The management of this unique organization reveals the capacity of the Indians for initiative, executive ability and benevolent spirit. Some day their churches will be self-supporting and contribute systematically to the national home and foreign work. The great problem among the Indians is to aid them in translating religion into terms of better living, better farming, better housing and simple, every-day, Christian conduct.

In Negro educational work the past two years show substantial progress. Talladega has a genuine college consciousness and spirit. Almost one hundred and thirty students are now taking full college work. A beautiful dormitory, known as Lyman Seymour Hall, has been erected and furnished for the exclusive use of college men, at a cost of over eighty thousand dollars. The General Educational Board has recognized the significance of Talladega to the extent of making a contribution to the current expenses and a generous conditional pledge toward a science and administration building. With all of the state of Alabama and neighboring states with large Negro populations to draw from, Talladega occupies a commanding position. Its great need is equipment, with an enlarged and strengthened faculty. For forty years the academic names of A. M. A. schools have been prophecies. They were christened colleges, universities and normal

schools. The days of fulfillment are now at hand and must be met. Straight, Tougaloo and Tillotson need to be made real colleges in equipment and faculty as well as in name.

When it comes to elementary and secondary education for the Negroes the A. M. A. schools are at the cross-roads. All of the schools now operating are needed, but within a decade most of them will have changed form, particularly in the cities. Thirty years ago, for example, Chandler Normal School was the one shining light for Negro education in Lexington, Ky., and the only institution that did secondary work. Due to its leadership and inspiration thirty years have wrought a great change. Lexington now has a number of substantial grade schools for Negroes and this past year completed an excellent high school at a total cost of practically one hundred and fifty thousand dollars. Its leading and broad-minded citizens, white and colored, are quite frank in attributing much of this advance to the vision and purpose of the A. M. A. Because the Association did big things in the earlier days, Lexington is now attempting big things for itself.

This does not mean that there is no more pioneer, Christian work to be done in Lexington for the Negro. There is neither a Y. M. C. A. nor Y. W. C. A. there. There is no Neighborhood House, or Institutional Church for Negroes. The doors of Chandler should and will be opened for some such purpose and the spirit of the A. M. A. backed by the genius and benevolence of Congregationalism in America, will march on.

The school commissioners of Florence, Ala., voted three thousand dollars to be added to what the A. M. A. can appropriate in order to keep the only high school for Negroes in Florence—our Burrell Normal—operating another year. In addition to this, a committee on ways and means has been appointed to plan for the purchasing of the school buildings so that a year hence Florence may assume full responsibility for a free high school. Other instances of this kind of progress might be cited.

If the A. M. A. therefore, should find itself directly responsible for fewer schools in the future, it will be due to the fact that free, tax-supported grade and high schools have been provided for the Negroes, which is their inalienable right as citizens of the United States. To have aided the South in providing education for the Negro in days when it neither believed in such education nor could have afforded it if it had believed in it, has been a distinct missionary service. To have demonstrated, not by argument, but by results the capacity and the ability of the Negro wisely and graciously to profit by education and culture is an achievement distinctly Christian and worthy of all the time, effort, sacrifices, prayers and money that have been put into it.

The A. M. A. is proud to report such encouraging facts with reference to general Negro education and the widely recognized part it has played in this development. It would be unfair and untrue to convey

the idea, however, that missionary schools are not needed or soon will disappear entirely. Many large areas are entirely without satisfactory elementary schools and most of the larger cities provide no educational facilities beyond the tenth grade. In many respects the cause of Negro education and advancement is and will continue to be for years to come distinctly a missionary task.

Meanwhile the leaders of educational thought in the South, stimulated and supported by the General Education Board, are setting new and higher standards for education. They are defining what constitutes a standard elementary school, standard high school, standard teachers' training school and standard college. On the basis of these standards state recognition is given only to those institutions which meet the established standards, regardless of whether the institutions are tax-supported or private. The private missionary schools have been among the first to respond to these higher standards, and in some counties the missionary schools are now receiving county and state aid.

To be the pioneer and standard bearer under such conditions is a serious task. It means more and better buildings. It means better technically trained teachers and more of them. These new standards also carry with them larger and more adequate salaries and fewer hours of strenuous service. In other words, state authorities are making it more difficult for missionary organizations to capitalize a teacher's piety and willingness to deny herself the necessities of life in order to render service for others. This is as it should be, except that it is to the shame of the missionary organizations that the pressure has not come from the inside.

After fifteen years of faithful, consecrated service, an A. M. A. teacher writes thus concerning her salary (this was not done by way of complaint). "The first six years I received fifteen dollars per month for eight months; one year twenty dollars and two years twenty-five dollars." For the past few years this teacher has received fifty dollars and finally fifty-five dollars. In addition to the actual money, living for eight months was provided and traveling expenses to and from the field.

The Christian conscience of today can no longer be at ease and hold itself responsible for such conditions. We have to pay contractors and commercial houses the prices they demand for labor, material and equipment. We can not hope to secure well-trained, conscientious teachers unless they can live with reasonable comfort and satisfaction on the salaries provided. It is our Christian duty to protect the saints who count themselves nothing for the sake of the cause from the foolishness of some of their willing sacrifices, which actually deprive them of life's necessities, to say nothing of its educational, recreational and cultural advantages. And how long can the A. M. A. continue to call itself a Christian organization, sponsored and supported by the Congregational churches of America, when its salaries cover only eight or nine months of the year, leaving its faithful workers to shift for themselves without income for the remaining months?

The educational work among the Mountaineers, Indians, Mormons, New Mexicans and Porto Ricans has been conducted as formerly with some improvements in physical equipment here and there.

Congregational work among the Highlanders of Tennessee is now centered entirely in Pleasant Hill Academy. Extensive improvements are in process in the various buildings and an academic building is being erected. A Boys' Dormitory is unprovided for and it is imperative that this be built if Pleasant Hill is to serve the boys.

Santee has replaced its print shop, destroyed by fire, built a cottage for its Bible teacher and family and both improved and enlarged the Principal's residence. The elementary school on the Fort Berthold Reservation continues as usual.

Proctor Academy at Provo, Utah, will soon move into new quarters and reorganize its work along religious education, community welfare and kindergarten lines. Willcox Academy, at Vernal has discontinued its elementary grades. It still furnishes, however, the only opportunity in the Uintah Valley for a non-Mormon high school education. The Rio Grande Industrial School at Albuquerque, N. Mex., has held its own and forms the culminating center of the educational and community work which the Association is doing in four New Mexican villages. It is impossible for Rio Grande to extend its work without additional facilities.

Blanche Kellogg Institute in Porto Rico has done capacity work for several years. There are accomodations for only twenty-seven young women with one hundred seeking admission annually. Enlarged dormitory space is imperative.

Paralleling these enlarging opportunities to do educational work have been the opportunities to render community and hospital service. A. M. A. schools have always considered themselves neighborhood centers, but in recent years this phase of the work has received more scientific attention. What we mean is this: for decades the people of the neighborhoods have come to the schools to purchase old clothes from missionary barrels and to attend entertainments, and more or less neighborhood visiting has been done by the teachers. Now we realize that in addition to these things a definite program of community betterment must be conducted. It is of little permanent service to provide for the education of a child in a boarding school only to have him return during the summers and after his graduation to a community shamefully low in its economic, industrial, moral, religious, educational and social standards. Every A. M. A. school should have on its staff extension agents or missionaries who give all their time to working with the community along lines of community betterment. Such persons must be equipped with more than a pious motive to save the community. They must know something about farming, household economics, religious and moral education, and above all individual and social hygiene. Workers of this type can not be secured for fifty dollars per month and board. Consequently, the A. M. A. has been able to do very little along such lines, and it will not be able to do

much in the near future unless the funds are provided.

When it comes to hospitals more substantial progress can be reported. The hospital at Talladega College serves the entire community. Its beds are filled most of the time. The resident nurse is called into consultation daily and an increasing number of young women are seeking entrance for nurses' training.

In Porto Rico, due to the generous gifts of the Congregational women of Ohio, a new wing has been added to Ryder Memorial Hospital, providing for twenty additional beds.

In Greenwood, S. C. an interesting and unique opportunity for hospital service developed. There was no place in the entire county where a Negro might go for a major operation or any hospital treatment. The problem was laid before the principal of the A. M. A. school. The outcome was a plan for a thirty thousand dollar hospital, the community bearing half the expense and the Association the other half. The fifteen thousand dollars to be raised by the community was to be raised half by the colored people and half by the white people. The white people have already raised their money, the colored people have most of theirs in hand, and the hospital is three-fourths completed.

With faith in the principles of human brotherhood a small group of Christian men and women founded the American Missionary Association. They had hope that, as the years came and went others would come to agree with them. With hearts overflowing with love they made their convictions known, laid their own lives and money on the altar of service and began a movement which has vindicated their faith, made real their hope and rewarded their love. The new day with its peculiar and perplexing problems demands the same conquering faith, buoyant hope and self-denying love.

REPORT OF THE CHURCH EXTENSION BOARDS

What are "The Church Extension Boards"? The title is not to be found at the head of the columns in the year-book which set forth the benevolent contributions of our churches. It does not appear even in the advertisements of the various societies on the back page of "The Congregationalist." What, then, are these "Boards"? They are three separate societies:

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

These, while continuing to exist as distinct legal entities, have agreed to cooperate in carrying on their work by electing an identical Board of Directors and Executive Committee, and, in common, a President, Vice-President, Recording Secretary, General Secretary and Treasurer. The advantages of this plan are apparent in the effectiveness with which the work of all three societies is being carried on. Their activities, intrinsically of one piece, are administered in the light shed by a knowledge of all three. This makes possible not only avoidance of wasteful over-lapping, but also definite gains through cooperation for the interests of the churches served.

But while, in one sense, these societies may be thought of as three departments, each engaged in a phase of the work of church extension, the fact that their work differs and that their legal existence is distinct, makes it desirable that separate reports of their accomplishment, present condition and hopes for the future should be here given. To one matter, however, attention may be called for all three societies at once: the change in the General Secretaryship which came about through the election of Dr. Charles Emerson Burton to be Secretary of the National Council at its meeting in Los Angeles in July, 1921. As agreed upon at his election, Dr. Burton divided his time between his new and his old office until February 15, 1922, when Rev. Ernest Milton Halliday, elected by the Board of Directors at the Mid-Winter Meeting of that year, assumed the duties of General Secretary.

REPORT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Perhaps the best way to review the past biennium in the case of the Congregational Home Missionary Society will be to glance at the types of work attempted. These include, of course, the classic form of home missionary activity—preaching the Gospel in frontier communities, but embrace as well assistance to older churches which adverse circumstances have caused to become weaker, special ministries to new Americans, to Northern Negroes, and to rural and city fields of particular strategical importance.

Frontier Work

It has been said that the frontier is rapidly disappearing—is, in fact, already gone. In a sense, this is true. The days of wagon-trains across the prairies, of buffalo hunts and Indian fights, of the wild rush for gold, of unfenced cattle ranges and "two-gun" men are past. The railroad and the automobile now penetrate into what a few decades ago were remote fastnesses known only to the most adventurous.

But the spiritual frontier is still in evidence. It exists wherever the forces of the few are, Elijah-like, pitted against what seem like overwhelming odds. It is to be found in the passive nonchalance of many a populous Western community and in the cold-hearted formalism of supposedly Christian communities elsewhere. It appears in Utah and Idaho in neighborhoods from seventy-five to ninety-five per cent Mormon; it is to be found in New York and Chicago and Boston among alien folk little touched by American ideals, or by enlightened religion. The frontier is still in evidence in the long stretches of sun-baked sage-brush with here and there the cabin of the pioneer, in the over-crowded sections of teeming cities, and in many places in between. It exists where life is hard and monotonous and where, in hectic haste, it strains after wealth and pleasure. Ever this frontier is before us. Ever it is sending out to the brave and the true a challenge unmistakable: "Come over and help us."

The Home Missionary Society, in the two years past, has continued its attempts to help meet this challenge. During its last completed year, 1,394 men were commissioned by it. This was less by 53 than the year before; but the number of months of service rendered—a better criterion of the work done— was higher by 586 than in the twelvemonth preceding. Accessions to home missionary churches on confession of faith have averaged 6,743 for the last five years. For the last two they have exceeded this average. The number of missionary churches, on the other hand, has fallen, the average being 1,845, with the figures standing at 1,763 and 1,780 for last year and the year before, respectively. For five years an average of 46 churches came to self-support annually as compared with 57 in 1922

and 26 in 1921. The membership of aided churches, missions and preaching stations reached a total last year of 95,612, which exceeded the average by 4,694.

Assisting Older Churches

In many of the longer-settled states, shiftings in population have worked great changes in the religious situation of the communities involved. The attractions of urban life have enticed boys and girls away from the farms, which often, because of this fact and of inability to compete with more fertile sections, have been abandoned. Foreign-born peoples, too, have answered the call for factory-employees in manufacturing centers and have swarmed into the parishes of Congregational Churches in such numbers as to displace the former population and leave no constituency for continued self-support. The coming of the automobile has had a tremendous effect in both city and country—making it possible for people normally Congregational to live much farther from their city offices than was true in the days of horse-cars and of private carriages, and for country-dwellers to travel far afield in their search of recreation or even of worship.

It can, therefore, be readily understood how frequently it has happened that a historic Congregational church, from whose portals many a youth has gone forth to noble Christian accomplishment, and which, in its time, has not only carried its own financial budget, but has contributed generously to the wider field as well, has found itself, in these latter days, confronted by losses in membership and curtailment in material for new recruits which have brought it to the very verge of dissolution.

Ought such a church to die, or should its life be prolonged through home missionary aid? That is the question our Secretaries and Superintendents must answer. In some instances where it seems useless to continue the struggle, a graceful decease and reverent interment, with grateful memory of the days of achievement now fully accomplished, is the best that can be done. In other cases, however, these old churches deserve to live. They still have work to do. They yet can stand as stalwart witnesses for the Christian faith. But they can only live if modestly assisted by the gifts of devoted Congregationalists who live in more favored communities. It is the business of the Home Missionary Society to receive such gifts from churches and individuals, and to administer them with all available wisdom.

Occasionally the solution for the problem of weakened churches is to be found by combining them into circuits or "larger parishes" where they can function as a unit. This is one of the chief emphases of the Department of Rural Work, to a consideration of which we now turn.

Rural Work

While it is true that much frontier work can be classified as "rural," the peculiar conditions of the rural field justify separate con-

sideration for it. As has just been noted, the coming of quick and easy transportation by way of the automobile and good roads route, has served to change fundamentally the conditions of country life. The farmer and his family no longer "stay put" as they used to do. The radius of travel has been multiplied many fold. Country churches, which not many years ago could count on a settled constituency within a circle of six to eight miles in diameter, are by the present ease of locomotion brought into direct competition with village and city churches, as well as with dozens of other Sunday attractions. It has become expedient not only for the sake of the country churches themselves, but for the sake of the community to bring these churches together to carry out a common program. This is true in the case of older, weakened churches in long-settled communities, and also in new country neighborhoods where people are drawn to a natural trading-center which offers a strategic opportunity for doing vital religious work. Increasing attention, as the annual reports show, is being given to the possibility of such concentrated effort under the leadership of Director Dana and of the State Superintendents, with whom he is always ready to cooperate.

City Work

The down-town sections of some of the largest cities are less Congregational than formerly. This has come about naturally. People do not want to go too far to church, particularly if the family includes children of Sunday School age. It is natural for them, after removing to the suburbs, as so many have done, to desire to attend a church near at hand. The result is that our suburban churches are experiencing a growth that is little short of phenomenal and that there is a continuing necessity for the establishment of new churches. Some of these must be in communities which would not, of themselves, undertake the task. In any case, such work involves considerable initial expense, which usually means an appeal to the Home Missionary office for aid in paying the minister's salary. It is to the service of our city churches, and especially to help in solving the problems of those in the newer and more rapidly growing residential developments that Dr. Royce, Director of City Work, has been addressing himself with great success during the biennium covered by this report. The various city home missionary societies, too, are giving attention to the special problems imposed by city conditions.

Foreign-Speaking Work

The Christian forces of America have a great privilege and a mighty task set before them by the hundreds of thousands of immigrants coming yearly to our shores and by the presence of millions of their compatriots already admitted. A free republic cannot safely function unless it is guided by the Spirit of God. The level of governmental ideals cannot permanently rise above the ideals of the people. If America is to have a future worthy of her founders, her new citi-

PACIFIC SCHOOL

zens must not only be educated but educated religiously. This is work for the churches. Part of it is work for Congregational churches. It is good to note that aside from the work being done by self-supporting, foreign-speaking Congregationalists, and apart from missions directly managed by local churches, our denominational share in this branch of Christian service was represented last year by 274 foreign-speaking missions, conducted in twenty-three languages other than English. Rev. Henry M. Bowden is the Director of this Department. Gradually these churches may be expected both to come to self-support and to come to the use of English in all their services.

Among Northern Negroes

The Home Missionary Society recognizes a special obligation toward the religious care of a portion of the million and a half Negroes who live outside of the "South." Director Kingsley, who is charged with oversight of this work, estimates that the next decade will see 250,000 more migrating northward. Real progress is being made in many of the larger cities toward providing Congregational churches for those of the colored race who are inclined to walk in this way of freedom, but very much more remains to be accomplished. Congregationalism must not forsake the Negro now that he has come to our very doors.

Young People

Particularly worthy of attention is the rapid growth of the Society's work with and through the young people. This is especially evidenced in the Summer Conferences held each year all over the country, with which our Home Missionary forces are in hearty cooperation, and for many of which they are sponsors, and in the numbers of college men and women who are being commissioned for three months summer service in various home missionary fields. Together with those sent out by the Sunday School Extension and the State Societies, both last summer and this have seen about 150 devoted college workers in these summer fields. The results are fruitful not only in bringing new life and enthusiasm to the churches, but to the workers themselves the joy of Christian service, and, in numerous instances, a decision to volunteer for permanent missionary or pastoral labor.

Interdenominational

This Society has cooperated heartily with our sister denominational agencies in united surveys of missionary fields, the allocation of territory to avoid overlapping, and in the support of the National Home Missions Council and of similar state and city organizations which endeavor, by recognition of denominational comity, to promote efficiency and good fellowship. Noteworthy effort in this direction in 1923 has been an inter-denominational survey of Northern California, Southern Idaho, and Wyoming, in all of which the representatives of this Society were active.

In Memoriam

While notice of the death of members of the home missionary forces is naturally reserved for mention in the various annual reports of state and national societies, it is fitting that in grateful appreciation of his long years of devoted service there should here be recorded the death of a former Secretary of this Society, Rev. Joseph Bourne Clark, who departed this life at his home in Brooklyn, N. Y., July 10, 1923.

Financial

The total apportionment contributions for home missionary work in 1921 were $672,107, and in 1922, $705,452. It should be borne in mind that the National Society treasury received and disbursed less than a third of this total ($212,728 in 1921 and $202,038 in 1922); since the Constituent States and the City Societies manage their own financial affairs. It will be noted that while receipts of the states went up, those of the Home Office fell. Expenditures of the National Society in 1921 were $21,906 above receipts and in 1922 $112. In an effort to do away with the depressing effect of continually reporting a deficit, the Executive Committee voted in May 1923 to transfer from invested funds which by the direction of the donor had been made subject to emergency use, the sum of $42,522 to current account, which action wiped out our deficit accumulated during the last three years. It is well to remember that this action involved a loss of over $2,000 annually in income for all time to come. It is earnestly to be desired that the contributions of churches and individuals should be increased to the full share of the apportionment but receipts for the first third of the National Society's current fiscal year show a falling off of $260.63 over last year. It is the hope and prayer of those closest to this fundamental business of the churches that contributions will be sufficiently increased during the remaining months to enable the Society not only to meet the financial needs of the work now going on but to enter some of the new fields which await the coming of the Lord's harvesters.

REPORT OF THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Church Building Society rejoices in the most prosperous and successful biennium in its history. In each of the two years the total receipts have gone over the half million mark, making a total for the two years of $1,220,041.

Of this total sum $10,484.42 went to the Parsonage Loan Fund from gifts made for that specific purpose, while $185,040 from legacies, conditional and special gifts went to increase our Church Loan Fund.

In addition to contributions from churches and affiliated Societies our Grant Fund was augmented by $44,283.60 from repayment of former grants and by $113,656.08 from the sale of abandoned church property.

From the churches and affiliated Societies the contributions were $363,392.07; the repaid installments on church loans amounted to $270,007.37 and parsonage loans to $68,502.86. The income from interest amounted to $92,924.25 and the balance of the total receipts came from miscellaneous sources.

While this increase in our receipts should encourage and inspire it must not be forgotten that the increase in building costs and consequent askings for aid to meet them has been in far greater proportion than the increase in our income.

What We Do With the Money

With the funds at our command we have assisted during these two years in completing 305 buildings for church use; of which 70 were parsonages and 235 houses of worship. These buildings have been located in the country, in villages, towns and large cities in all parts of our beloved land. Our territory, in fact, is co-extensive with that over which the American flag floats.

National Scope of Our Work

It is indeed of fundamental importance to keep in mind that the work of the Society is absolutely national in character and scope. We know no such distinction as missionary and constituent states. In the very nature of the case this is impossible. Applications for aid come to us from such states as Utah, the Dakotas and Arizona on exactly the same basis as those which come from such states as Massachusetts, Ohio and Illinois. When we help a church in Boston, Springfield, Chicago or Seattle, or on the prairies of Montana or in the Colorado mountain region the money has come from all parts of the country and thus flows out to all parts of the country. An application may come to our docket this morning from a small colored church in the South for aid in the amount of $500 while the very next one on the docket may be from a church in the suburbs of one of our large northern cities where the amount needed is $15,000. We enter them as they come without any reference whatever as to what the State in

which the applying church is located may have contributed or not contributed to our work. The needs and opportunities of the applying church constitute the sole basis of the appeal for aid and the distribution of aid.

Helping City Churches

It has recently come about that more than half the people of the nation live in cities; and cities increasingly shape and dominate the national life in all its aspects. As these cities grow the necessity for adequate and commanding church facilities in each new section or suburb becomes increasingly apparent. Almost never are the pioneers in such sections or suburbs able to build adequately without aid from some source outside their own present resources. Nor can the older churches of any given city fully meet the needs. They have their own increasing local budgets and world wide missionary and benevolent appeals to meet. An appeal to, and generous aid from the National Society is the only rational solution. The whole denomination is as truly interested in a problem like that as it ever was or now is in the problem of the pioneer church in the new and more sparsely settled sections of our land. We must occupy, and that adequately, these new sections in strategic city centers. To do this will require very large increase in our resources but it will pay abundantly; in fact it is a Missionary call as true and clear as ever came to the Church of God. We are putting thousands of dollars into church and parsonage buildings in these strategic city centers because we believe this is missionary work of the highest order and that this is the desire of our constituency, the churches, organizations and individuals contributing the money.

Special Calls From Educational Centers

Manifestly a place where thousands of young men and women gather in pursuit of higher education and from which they go forth to influence the world is or should be a place of tremendous interest to all who have at heart the spread of true religion in the world. The Congregational churches located near these great educational institutions are almost never what might be called wealthy. It is practically impossible in most instances for the local church thus situated to provide adequate equipment for the work which should be done. It is a local problem and opportunity, to be sure, but at the same time a state and national problem and opportunity. These students come from all parts of the state and nation and return to all parts carrying with them the impressions, impulses and purposes awakened during this formative period of their lives. Manifestly the National Society should help the local church in a special way to meet this special need and opportunity. So clear has this become to our Board of Directors that some time ago a vote was passed authorizing the officers of the Building Society to give special consideration to these cases. But how are we to do this unless our funds are increased to meet the special

needs and opportunities? We have to discourage these churches from applying for aid sufficient to make possible adequate buildings because of the meagerness of our funds compared with the demands upon them. These churches invariably ask for and need large grants in proportion to loans because the church as a rule cannot pay back to the Society a large annual installment in liquidation of a loan.

Other Unique Appeals

In this general connection attention should be called to the fact that we are being increasingly urged to make appropriations for certain more general inter-denominational enterprises such as the Union Church in the Canal Zone and the building for the Indian work of Sherman Institute at Riverside, California. A very urgent appeal has come for the Society to make a large grant for the erection of a parish house in connection with the Rue de Berri Church in Paris. During the existence of the Interchurch Movement the Congregationalists raised about $10,000 to be used in connection with this American Church in Paris. It is now suggested that this fund be administered by the Building Society and that we add to it grants sufficient to make our total ultimate contributions $30,000 to match similar amounts from three other denominations, namely, the Baptists, the Presbyterians and the Methodists, and thus make possible the erection of this much needed parish house. The whole problem is now before us for consideration both as to our legal right to enter into such a plan and the feasibility of appropriating funds for such purposes and also of course the availability of the funds. We have committed ourselves to the work in the Canal Zone, actually having appropriated and paid a grant of $5,000. The interests of the various denominations contributing to this work are being safeguarded through the Federal Council. These doors are opening; shall we enter? If we do, our grant funds must be very greatly increased from year to year.

Negro Needs and Opportunities

The National Industrial Conference Board of New York recently made a report in which it was disclosed that about 400,000 negroes migrated to the North in 1916 and 1917 and that within the six months ending June 1, 1923 100,000 negroes left the South for the North. The present movement is almost wholly industrial which means that negroes are crowding into our large cities by thousands. Of course there is no adequate provision for their religious and social needs, and it is impossible for these people for obvious reasons to provide proper equipment for their needs. They furnish at once a great problem and a great opportunity. In Cleveland, Ohio where the Negroes number about 45,000 the Mount Zion Church has purchased the Jewish Temple which stands at the center of the negro population. The purchase and necessary remodeling of this property will cost over $100,000. In Buffalo the Lloyd Memorial Church is negotiating for a property which will cost $50,000, while the Grace Church in the Harlem district of

New York is purchasing a property at an even larger cost for the work there. Manifestly these congregations cannot within themselves raise the funds necessary to secure these properties and yet in the industrial centers of these cities where most of the colored people live they can neither buy nor build at less cost. In each of the cases mentioned the local Extension Society or City Missionary Society is helping very extensively and in each case the Building Society is straining its generosity almost to the breaking point to respond to the unusually large appropriations requested. We are making these very large appropriations in these cases because we believe that while the problem is first of all local in each city it is also truly national and that this Society expresses the will of the Congregational Churches of the Nation in doing its utmost to provide adequate equipment for the social, moral and religious needs of these people. It should be observed too that the proportion of grant aid must be large in these cases as these churches are not able to carry large loans on their church properties. Also we must bear in mind that other northern cities are facing exactly the same problem and we shall be called upon for similar aid to meet similar needs. Truly it is not a theory but a condition which confronts us and so much depends upon how we meet or fail to meet the conditions. Our grant fund should be at least double what it now is.

Foreign Speaking Churches

Our work among foreign speaking peoples, Italians, Slovaks and Finns for example, who are going thru the process of Americanization, calls for extra heavy appropriations particularly from our grant fund. Our appropriations to some of these churches, especially where they are located in cities where property and building costs are high, have been very large, in some cases running over $10,000, but we believe the need and opportunity fully justify this special consideration. Many of these people come from places in foreign lands where the church has central place in the mind of the community and where the church edifice is the most beautiful and commanding building in the community. It is very important to help provide similar buildings for them here in their new home with us.

Timely Legacies and Their Meaning

Our total income last year was materially increased by the Scranton legacy of over $50,000 which came in the closing months of the year. Also we began to receive our income from the Stone legacy, the largest ever left to the Society and from which we hope ultimately to receive $50,000 or more a year for our revolving loan fund. The coming of these legacies constitutes one of the most encouraging features of our history for the year, not only on account of the resulting increase of our loan funds but also because this is an indication of the confidence of benevolent well-to-do people in our work. They are ready to put their money into our work because they believe in it and

because they have confidence in the way such funds are being administered by the Society.

But Increased Contributions Are Needed

On the other hand, we should keep in mind that these large gifts and legacies go into our revolving loan fund and do not increase the grant fund which is derived mainly from the contributions from the churches, that is, through the apportionment. The grant fund, in other words, is dependent almost entirely upon what we receive through the apportionment. This means that we should not receive less but more from that source. Meanwhile, the call for grant aid, both in small and large amounts, grows steadily. If we could only receive the share assigned to us under the apportionment, and the full apportionment could be raised, to increase our grant fund in the same way that our loan fund is increasing we could more adequately meet the opportunities before us.

Augmenting Work of Other Denominational Societies and Organizations

It cannot be too often repeated that the Society is constantly augmenting the work of the Sunday School Extension Society, the Home Missionary Society, State Conferences and City Missionary Societies, by assisting the Sunday Schools and churches founded and fostered by these societies and organizations to secure proper houses of worship and equipment for the successful carrying on of their work. We all know how important to the promotion of proper home life is the housing of the people who constitute and create the home. It is just as important to the proper promotion of church life that the people constituting the church have the right kind of building and equipment.

Helping With General Promotion Work

Our Secretaries and entire field force in all parts of the country respond throughout the year to many calls to speak in churches and before State Conferences, Local Associations, Women's Societies, and other public gatherings in behalf of the entire extension program. Dr. Richards continues his valuable work as editor of our section of the American Missionary, keeping our supply of literature up to the standard, rendering valuable assistance in connection with the surveys, giving counsel concerning various important questions in connection with our general work, editing our Annual, and also acting as recording secretary for the Executive Committee meetings each month. We are all busy all of the time.

Architectural Standards in Church Building

During recent years we have been trying to assure better church buildings when our aid is given. All denominations are waking up to the importance of having their houses of worship noble and dignified and constructed in accordance with correct architectural standards.

They have all suffered from having many unworthy edifices, unchurchly and inappropriate. They do not express the religious ideals for which the church stands and they violate all the canons of taste. We have been trying to do our part toward securing better conditions by showing in our Annuals examples of good edifices in our denomination. Not all of these were built by aid from our treasury. But they all show the marked improvement going on among us as the new buildings show conformity to the best architectural standards. Less and less do our houses of worship look like banks or bungalows. More and more we are getting rid of the freak architecture which is the fruit of the fantastic notions of those who do not know what the true standards are. Last year we called attention to a special effort we are making to educate the taste and increase the knowledge of people regarding these standards. Under our auspices the Rev. Frederick T. Persons, of Bangor Seminary, has prepared a course of six lectures, beautifully illustrated, on "The Great Styles in Architecture," showing the development of the Greek, the Roman, the Romanesque, the Gothic, the Colonial, and the Mission types. Thoroughly familiar with architectural principles, and having prepared these lectures in consultation with leading experts, Mr. Persons is making a great contribution by them to the effort to assure better church buildings. They would be of the greatest value to every minister and theological student. Art clubs, seminaries, colleges and church conferences will do well to hear them. His single lectures on this theme are also delightful and helpful.

Church Building Booklets

In our last biennial report we called attention to a little booklet which we had just published entitled "A Manual of Church Plans." This booklet has been of service to many churches contemplating church buildings. We have during the biennium published a booklet entitled "Manual of Parsonage Plans" for use by churches contemplating parsonage buildings. Recently in collaboration with several other denominations, through the Home Missions Council, we are publishing a booklet entitled "Progressive Suggestions in Church Plans," which can be had at actual cost, $ .50 per copy, and which we hope may be helpful to many churches contemplating or entering upon new building enterprises. The booklet contains many valuable suggestions about planning the building, selecting committees, site, and so on, as well as definite outlines of building plans. We hope the churches large and small will avail themselves of the use of this publication. Thus while we are assisting churches financially we are always striving to stimulate the construction of such buildings as shall cause those who see and use them to say and feel that "Strength and beauty are in His sanctuary."

REPORT OF THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

We are measured by the use we make of the money, manhood and spiritual resources given into our keeping. Our business is to do our work now, and do it well. In this spirit all associated with the administrative and field work of the Congregational Sunday School Extension Society, have in a very marked way united in its service. The interests of the Kingdom have received a fine recognition.

Reviewing the activities of the two years, we gratefully record a period of progress. The very small apportionment percentage given the Society makes large expansion impossible. But by the most careful conservation of time and income, and the utilization of every possible means for the promotion of our work, a steady, and we believe, permanent advance has been made.

Our five-fold program is practical and therefore workable:

1. The organization of Branch and Mission Sunday Schools.
2. The development of new work.
3. The aiding of schools in securing needed literature and other equipment.
4. The cooperation with the Congregational Education Society in the development of religious educational work.
5. The training of Congregational college young people for Christian service.

That there is full need for our part in the work of the Church Extension Boards is beyond a question. The fundamental challenge to the Christian Church today is the fact that of our Protestant population in the United States old enough to consider church membership, there are two who are not members to one who is. To quote from the 1921-22 Survey: "Sunday School Extension we have been playing with. Think of a great nation-wide denomination spending less than $100,000 annually on extending the Sunday School, when two-thirds of our Protestant children and youth are without religious education." We must traverse the distance along Sunday School Extension lines, between where we are now, and where we ought to be, if we do our part in the larger program of the Kingdom. There must be loyalty to the highest vision, the stimulus of a noble ideal, and a real entering into the lives of others.

The two years have been marked by a steadily growing program, in connection with which a wide and varied ministry has been exercised. The response has been heartening; many vital problems have been dealt with; the period has been one of strenuous but fascinating and rewarding work; the underlying motive for service has been, not how big, but how much worth while.

Administration

The general direction of the affairs of the Society has called for a service covering a wide range of activities. The General Secretary, being also the administrative officer for the Home Missionary Society and the Church Building Society, has worked out plans for the three organizations, relating the Sunday School Extension work to the activities of the other Societies for mutual strengthening and benefit. He has also represented the Society in interests involving other denominational organizations and inter-denominational relations.

The Extension Secretary has devoted 360 days to administrative work in the New York office and 352 days to field service. The varied administrative activities included extensive correspondence with the field force; with Home Missionary workers where there are no distinctly Sunday School Extension workers; and cooperation with the Secretaries and Field Workers of the Congregational Education Society, in promoting the highest standards of efficiency in our Church and Mission Schools. The service rendered has also included the selection and supervision of the Student Summer Service groups.

Church and Mission School Statistics

The net gain in Sunday School enrollment for the biennium was 36,121. Independent Mission Sunday Schools showed a net increase of 5645 with 775 organizations and a total membership of 32,379. These are all under the general supervision of the field workers of the Society and present a great opportunity for Christian activity and Congregational development. During 1921 and 1922, 254 schools were organized and in such a way as to place each one under the care of a pastor and thereby develop into some definite form of church life.

Field Service

Our State Superintendents and Field Workers number fifty-six, and sixty-two college students were commissioned during the summer months. These workers have been abundant in their labors and happy in their consecration to a great cause. During the biennium several new appointments were made and important territory entered. In addition to general administration the following statement sets forth the service rendered:

New Mission Schools Organized	254
Schools Visited	4,283
Conventions, Institutes and Group Conferences	2,559
Sermons Preached	6,177
Sunday School Addresses	3,498
Other Addresses	3,072
Mileage	1,736,240

Departmental Work

The departments of City, Rural, Foreign-Speaking and Negro

Work, North, have received careful direction on the part of the directors in definite charge of them. There has been in evidence fine cooperation with the plans of the New York office, District and State Superintendents and Field Workers. Branch Sunday School activities in the larger cities have resulted in several important organizations; surveys in many rural regions have been made, and extension of the larger parish plan brought about. From Ellis Island throughout the entire country, valuable contacts have been made along lines of foreign-speaking work; and a strong forward movement has taken place in connection with our Negro work in the North. This four-fold departmental work is of increasing value and has a permanent place in our Sunday School Extension program.

The Director of City Work, Rev. Luman H. Royce states, that a careful analysis of Year Book statistics reveals the need of special emphasis upon the work of church extension in every city area where the church membership greatly exceeds the Sunday School membership; for a marked decline of Sunday School membership as compared with church membership is an infallible indication that the church in that area is following a centralized policy; and failing to launch out into the new residential sections where the children live, who must be trained and recruited for church membership and service in the years to come. To this end Director Royce is endeavoring to organize Church and Mission School organizations, so far as possible, in all metropolitan areas, and is emphasizing the need and value of Branch Schools in connection with city churches, so that the children and young people of unchurched areas may be cared for, and our existing work in metropolitan centers enlarged and strengthened thereby.

The Director of Foreign-Speaking work, Rev. Henry M. Bowden, finds that there are often special difficulties in the way of work with those of foreign speech, and their children. Lack of teachers is great, and suitable lesson material cannot always be obtained. Director Bowden would like to see a series of leaflets, each dealing in several sections with some simple religious topic, requiring the use of the Bible and some knowledge of real life problems; with spaces provided for written answers to a few vital questions. The language should be usually English, but there would be a demand for some in foreign tongues. There are two points of special negation. They should not be bilingual, and they should not be based on the ordinary Sunday School lessons. In many cases our foreign schools would be greatly aided if volunteer workers from neighboring American schools could be found. The field for those ready to give and take in friendly sympathy is a very large one.

Rev. Harold M. Kingsley, Director of Negro Work, North, has not only strengthened the local church organizations in Detroit, Michigan and Cleveland, Ohio, by actual residence in these cities and devoting a large part of his time to their interests, but has also cared for our entire activities in the large territory under his supervision. A study

of his reports reveals not only facts of intense interest, but his personal devotion to a great cause.

The work of the Rural Work Director, Rev. Malcolm Dana, is one of direct cooperation. He works with pastors on the fields visited. His constant urge is to induce these men to make more effective their work among young people, adopt modern methods, etc. The gospel he preaches all along the line is that the hope of the situation is bound up in the work of laying hold of the children. Worship has been provided for by the rural church. The Church School has been neglected in the equipment and supplies provided. Social work has not been pressed to its possibilities. In the Larger Parish promotion, the first work is the planting of Sunday Schools at every possible outpoint. Increase along this line has been promoted at Collbran, Colorado; Redfield, South Dakota; Mitchell, South Dakota; Edgemont, South Dakota; Wadena, Minnesota, and other places indirectly. Pastoral visitation with especial effort to establish "the church in thy house" has been a point urged. Dr. Dana's vision is of Chapel Wagons equipped to establish Sunday Schools in every farm home, enrolling parents in Home Departments and giving them both supplies and instructions whereby they may become teachers of their own children. He has personally used, and exalted with others, the Junior Church—bringing over the Sunday School into the church service. He has not failed an opportunity to stress the wonderful significance of the Young People's conferences—one of the great hopes of our day. He has talked to young people's groups of many sorts, and always to the point of enlisting them for life service. During the year many children's sermons, Sunday School talks, Christian Endeavor addresses were given, Sunday School classes taught a great deal, and Sunday School, high school and college groups addressed.

Student Summer Service

Carrying out the plan to send out a number of our young people from our colleges for extension work in rural regions during the summer vacation of 1921, nine young men and seven young women were commissioned. One hundred and eight responded to the call, but lack of funds made it impossible to use more than sixteen. These were assigned to eleven states, serving in all, twenty-two parishes. Their work was carefully supervised; weekly reports rendered; the results were beyond our expectations, and we are deeply grateful for the devotion of these young lives.

The excerpts from their reports instancing the leading features of their service would make a book of considerable size and thrilling interest. Fourteen of the number returned to their college life for another year. Seven of the young men are fully expecting to enter the Christian ministry. Two of the young women are looking forward to service on the foreign missionary field. The others also recognize the clear call to definite Christian service.

Not only were these young people devoted and enthusiastic and helpful, but throughout the East and Middle West, wherever the story has been made known, intense interest has been aroused. Our part in the program for Christian recruiting should be considerably enlarged along these lines.

Recognizing the value of the work accomplished by the summer students of 1921, not only along missionary and religious educational lines but for purposes of recruiting for Christian service, the program for the summer of 1922 resulted in the commissioning of forty-eight young people who went forth from thirty-one educational institutions to twenty-two states, taking in the country from Maine to northern California, and from Montana to southern Alabama. Two hundred and eighteen others were eager to go, but lack of funds made it impossible to send them.

Christian character, abounding enthusiasm and a definite vision led these young college students into varied fields of service where they taught and lived a joyous, wholesome religion. Located in what are known as The Larger Parishes, under the direction of state workers and missionary pastors, they carried out a definite plan of work which included organization of new mission Sunday Schools and Young People's Societies, Daily Vacation Bible Schools, Teacher Training Classes, Community Clubs, story hours and healthful recreation.

The program in action would call for a story of adventure in Christian service, filling a large volume. To visualize, however, some of the things accomplished in this country-wide mission, the work done in the La Grange Larger Parish, Georgia, is cited. To this cotton mill city of 20,000, where, associated with the mill town church, there are nine rural preaching and Sunday School points, four student workers were sent. One member of the group won the hearts of the children and young people of the town within a week, inaugurating a program of varied community interests, including Daily Vacation Bible School activities, one section meeting at 5:45 A. M., so as to include mill workers. The second and third members went into the rural sections, organizing children and young people's work, with a special ministry of parish visiting, entering into the homes of those lonely and needy souls in the remote sections. The fourth student worker made a survey of the entire mill town district, organized the boys and young men for Bible study work and recreation, in addition to assisting the pastor generally.

Ministering to the spiritual, intellectual and physical needs of others in ways demanding the very best they had to give, has made these students realize that there was something they could do and the world was waiting for them to do it. Twenty-four of the thirty young men are definitely committed to Christian service in the home or foreign field. Of the eighteen young women, sixteen are planning to enter some form of church or social service. Earnestly, expectantly, with keen minds, Christian character, beautiful, sunny dispositions and

definite vision, theirs will be the challenge of the forward-looking life; theirs the real desire to invest themselves in service for others.

The summer of 1923 marked the third year in the history of this forward movement in the ranks of our Congregational young people, and another band of equally well-equipped consecrated, eager lives went forth. For the way to lead our young folks into Christian service is to try them out. Their reward will be the joy that comes with such service and the greatness of Christian accomplishment; our reward will be in the acquisition of trained leaders for the future.

Children's Day Service

Considerable attention was given to this important feature of our work. The Society is establishing a splendid record in this direction. Christian consecration, missionary interest and intellectual ability have again made possible two outstanding services: "The Lord's Prayer," by Jeanette E. Perkins, and "Let the Children Come," by Eleanor F. Cole. 290,000 sets were printed. Plans for the circulation of the service were on a larger scale than in some former years and a general observance of the day was urged with the distinct understanding that, while credit on the total apportionment will be given to any church making such a request, the offerings on Children's Day are to be considered as over and above the 2½% agreed upon. Care has been taken to have sufficient quantities of the service for several years, in stock, so that schools can be offered a choice of several different programs. To the foregoing should be added the fact that the representatives of The Congregational Education Society are cooperating very heartily in connection with the production of the service and agree to advertise and otherwise promote our service exclusively.

Literature and Lesson Grants

The promotional value of attractive leaflets is clearly recognized and every effort made to give interesting information about the Society's work in readable form. In preparing the stories for children, and relating incidents from the field, the appearance of the literature is considered as carefully as the content, which seems to be appreciated by those making use of it. There is a steady increase in the demand for the publications, which justifies the care taken to make this department useful, not only for promotional purposes, but also for stimulating thought along Sunday School lines.

Grants of lesson study helps have been made to needy schools in thirty-seven states, at a cost to the Society of $3,513.23. Indian Schools, Cuban, Mexican, German, Italian, American, both white and colored, have shared these grants during the year, as well as many of the union schools of the rural districts. Not by any means the least in quantity used, was in a little community in Colorado, bearing the picturesque name of "Jack Rabbitt." To such schools, meeting oftentimes in schoolhouses tucked away in out-of-the-way corners, with ap-

parently so few to support them, these supplies of lesson literature are a great blessing.

Finances

Our steadily growing income, while falling for short of the actual needs, has been most gratifying, making possible an increased volume of service each year. From $36,202.52 in 1918 to $77,063.83 in 1921 and $91,148.10 in 1922 indicates the confidence of our churches in our mission. We have now also to our credit $31,500 of invested funds. It is also worthy of record that with administrative needs covering a large and growing work and therefore calling for most careful and thorough detail, eighty-eight per cent of our income was expended in actual missionary service.

A Look Ahead

The Southland presents a great opportunity. We have a great contract that can be made effective with a reasonable and vital interpretation of Christianity. The mountain states and the great and growing northwest also call for another forward movement. In visiting pioneer parishes one is impressed vividly with the magnitude of our task and the tremendous challenge we dare not evade. The call is still for men and women of intellectual parts, Christian devotion and magnificent courage, setting their faces steadfastly towards their mission, and a new and glowing chapter in our home missionary enterprise will be written. Never before have we felt so sure of our mission. We are doing our divinely appointed work and we are going to win in a large and glorious way. Increasingly one realizes that a worth-while task is a persistently unfinished task. Moreover, the service in which we are engaged calls for an interpretation of the fundamental things of Christianity in terms of practical, every-day living, and that makes all service worth while.

CONGREGATIONAL EDUCATION SOCIETY

The biennium since the last meeting of the National Council has been a period of decided growth, attended by some rather sharp growing pains.

The Task

When the Council met in New Haven eight years ago, this Society aided students studying for the ministry, aided academies and colleges, conducted schools in Utah and New Mexico and was spending $4,000 per year upon work in tax-supported schools.

The work with academies and colleges has been transferred to the Foundation for Education and the schools in Utah and New Mexico to the American Missionary Association. The work in tax-supported colleges and universities has been expanded sixfold and the Society has added to its work, upon instructions from the National Council, the entire program of religious education, including Sunday Schools, Daily Vacation and Week-day Religious Schools, Young People's Work, Missionary Education, Social Service, Recruiting and religious work among students.

The National Council also made it clear that this Society was henceforth to be, not another missionary organization, but a society whose work underlies the work of all our missionary societies and has to do with the vital life of all our churches. Its task is to aid in training our own Congregational people in Christian life, in Christian Service and in Christian leadership, that local churches and missionary societies may do more effectively the work of the Kingdom.

Quality vs. Quantity and Machinery

In a "Service Bulletin" sent to all ministers, announcing the service the Society is prepared to render, the following statement occurred:

> "The immediate problems and tests of the church today are not so much those of extension into new areas as the demonstration of Christianity in areas already possessed. The real problems and tests are, CAN the church be Christian, DARE the church be Christian, WILL the church be Christian? In fact, the hope for and the value of far-reaching extension are both dependent upon the present church becoming actually Christian.
>
> "The Education Society seeks to help pastors and churches as they face these issues. We believe in better materials, better methods, better equipment, better organization. But these are only means through which really Christian folk seek to help religiously immature folk into the Christian way of living. Good materials, methods, equipment and organization in the hands of a church, pagan or half-Christian, will produce pagans or half-Christians. You pastors and those who lead with you in the local church are the determining factors. Can we help you and your leaders?"

The above embodies the deliberate conviction of the leaders of this Society.

Finance

The total receipts for current use for the year ending May 31, 1922, exclusive of restricted and reserved legacies, were $176,671.68. The deficit May 31, 1922, of which $13,084.97 was carried over from the preceding year, was $36,297.06. To the permanent funds $23,774.79 was added Total amount available for use from legacies, $11,560.34. The total receipts for current use for the year ending May 31, 1923 were $205,027.80. The deficit May 31, 1923, of which $36,297.06 was carried over from the preceding year, was $40,774.50. To the permanent funds $13,073.81 was added. Total amount available for use from legacies, $44,978.39.

The receipts for the last of these two years came from the following sources:

Churches, Woman's Unions and Individuals	$114,294.25
C. E. S. legacies available for use	21,841.65
C. P. S. legacies	23,136.74
Income invested funds	19,154.65
Sale property	2,000.00
Miscellaneous	5,035.56
Net borrowed	5,000.00
Balance May 31, 1922	14,564.95
	$205,027.80

The expenditures for the same year were for the following objects:

Field work in Religious Education	$67,285.00
Tax-supported colleges and universities	25,685.81
Missionary Education	12,747.23
Social Service and Men's Work	13,657.50
Student, Young People and Recruiting	7,448.64
Student Aid	11,970.68
Administration	21,929.30
Commission on Missions	10,250.52
Congregationalist	28,432.99
Balance, May 31, 1923	5,620.13
	$205,027.80

The May 31st balance plus $180.10 belongs to special funds.

The May 31st 1923 deficit of the Society was as follows:

Due special funds	$180.10
Note at bank	10,000.00
Owed to reserve legacy acct.	17,000.00
Due on the Congregationalist	13,594.40
Total deficit	$40,774.50

The Congregationalist

Upon vote of the National Council in the meeting at Los Angeles, the Education Society assumed the deficit on the Congregationalist. May 31, 1923 the Society had paid toward this deficit $30,747.47 and there was due upon that date $13,594.40, making a total paid and due of $44,341.87. This is $3,567.37 more than the present total deficit of the Education Society, in which deficit the amount still due on the Congregationalist is included.

At the time the Congregational World Movement began, the apportionment percentage of the C. E. S. was 6%. In securing apportionment percentages for institutions the C. E. S. percentage was cut

to 4%. When the National Council voted that this Society should carry the Congregationalist deficit, it voted to the Society an increase of 1½% in apportionment, making the total 5½%, hoping that this would meet the added demand. But unfortunately, that increase did not take effect until January 1922 and other factors entered in so that the Society has received no increase in income from the churches. Thus the deficit.

Now eight of the eleven per cent given for institutions has been reabsorbed by the societies. All the societies pressed to come back to the old percentages which they had before the World Movement was inaugurated. Ministerial Relief and Annuity needed an increase and received 3%, and the Foundation for Education came back for 3%. Thus the Education Society now has the added expense of the Congregationalist with 5.6% of the apportionment, or .4% less than it had before the World Movement began, or the added expense without any increased percentage on the apportionment and without any increase in income from the churches.

This is not a complaint, but it accounts for our deficit and indicates the urgent necessity for an increase in the apportionment for the Society.

Field Work

The district, departmental and general secretaries of the Congregational Education Society are prepared to give and have been giving the following information and help:

1. Available materials for regular Sunday School curriculum or for special groups; for Daily Vacation or Week-Day Religious Schools; for social service, forums, missionary education and the work of young people; for sex hygiene education for boys and girls, young people and parents.

2. Suggestions for organization, grading and equipment, including plans for housing the church school.

3. A program for the training of teachers and leaders.

4. Help in guiding young people in life decisions and preparing for church membership.

Teacher Training

Large stress has for twelve years been placed upon the materials to be used in religious education. It requires a better trained teacher to use properly these better materials than to use the former type of materials. The Pilgrim Training Course is heartily recommended and recognized as standard for the use of classes of young people preparing to teach or of those engaged in the work who wish further preparation.

Making Vacation Days Count

A new leaflet, "The Daily Vacation School of Religion," issued free, describes new materials and suggestions for organization and management of these vacation enterprises, whether they are conducted by an individual church or cooperatively by several churches.

Week-Day Classes in Religious Education

"Week-Day Religious Education" is the title of a new free leaflet which tells of the best curriculum material for these schools and suggests methods of work.

The Home

"The Home and the Church School" and "How Parents May Help the Church School" are two pamphlets which help in that most important branch of our work, the extension of the church into the home. Books for parents are suggested on request.

Much of the time of the National Secretaries and all the time of the District Secretaries is given to aiding churches and ministers in their religious education programs. The Secretaries of the Society last year had approximately 11,300 interviews with pastors and church workers who sought assistance on religious educational work. Approximately 21,500 personal letters were written in answer to requests for information and help. Between 200,000 and 300,000 people attended meetings where the secretaries spoke on religious education.

The Sunday School Extension workers under Secretary W. K. Bloom, D. D., the Home Mission workers under Secretary Frank Moore, D. D. and the State Superintendents have given the finest kind of cooperation and have thus greatly enlarged and strengthened the work.

Special mention should be made from the point of view of recruiting and religious education of the splendid group of young people the Sunday School Extension Society has sent into the field each summer. This has borne significant fruit.

Missionary Education

Secretary Herbert W. Gates, D. D., is at the head of this department. It would be difficult to find a better leader in the country. Under him, the department has grown from one office secretary three years ago to an assistant and three secretaries.

Before this department was established it was necessary for the church which wished a missionary education program to write to seven societies and in addition to a Woman's Board for material, organize the material and then find a way in which to use it. Now any church can write to this one department and get the entire missionary education program for all the societies, with concrete, well tested plans for carrying out the program.

The Purpose of This Department Is:

To put life and spirit into the educational work of every church. How many of our boys and girls are really interested in our present program? We help interest them.

To help raise the Apportionment? Yes, that is one object, but not the main idea. Increased giving always comes when we help folks to know conditions, appeal to the right motives and give them a chance to act in a practical way. Sound knowledge and active interest must come first.

What We Offer

1. A graded program for every age and department of the church.

2. The World Service Schools program for the church school. Graded, flexible, interesting, instructive! Includes dramatizations, original programs, posters, definite projects of study and service, regular giving.

3. The Church School of Missions. Of special value in reaching men. Has pulled many a mid-week meeting out of the hole.

4. Leader's Helps Service for mission study groups.

5. Fine courses for Week-Day Activities for Primary and Junior grades.

6. The Here and There Stories, home and foreign, for Juniors. A classified index makes available a wide range of illustrative material for many purposes.

7. Outlines of study and service for Young People's groups.

8. Interesting and instructive books for all ages.

9. Missionary Plays and Pageants.

10. Summer conferences for the development of leadership.

11. Bulletins of Information regarding successful plans and methods.

This department was established at the request of the other societies and the Commission on Missions, all of which it serves and represents.

The work of the department is limited by the restricted budget. Some of the societies still retain their missionary education departments. It is a fair question whether in the interest of economy, unity and efficiency those departments should not be discontinued and the budget of the Missionary Education Department enlarged to take care of all the missionary education work of the denomination.

Social Service and Adult Work

This department is given distinctive leadership by Secretary Arthur E. Holt, Ph. D. He is just the right man in the right place.

The department seeks to help our churches in the task of institu-

tional reconstruction by studies of successful church methods in every type of community and through bulletins and pamphlets it tries to place the best at the disposal of the rest.

A study is just being completed of men's work in seven different types of communities. This department offers the results of these studies in the following Bulletins:

No. 1. Men's Work in Rural and Village Churches

No. 2. Men's Work in Downtown City Churches

No. 3. Men's Work in College Communities

No. 4. Men's Work in Suburban Churches

No. 5. Men's Work in Industrial Communities

No. 6. Men's Work in Residential Churches

No. 7. Men's Work in Resort Communities

The department is helping in the ethical reconstruction of the church by studies in the realm of Christian ethics, furnishing material through which the church can reconstruct the thinking of the people. The department will offer next Fall:

First, a new and better treatment of the Uniform Sunday School Lessons from the social standpoint.

Second, the following study courses for use in classes which wish to do serious study:

Christianity and Economic Problems. This book has already reached the sale of 7,000 copies.

Christianity and Industry. A new book to be published jointly by the Methodist, Baptist and Congregational publishing houses.

The Bible As a Community Book.

Social Work in the Churches

Third, *Social Project Courses.*

The Theory Back of These Courses: Every group can have available the material to build a common Christian conscience.

The following Social Project Courses will be available by October 1st:

Christian Fellowship and Modern Industrial Life

Christian Fellowship Between the Farmer and the City

Christian Fellowship and Marriage

Christian Fellowship Between Parents and Children

Christian Fellowship and Race Relationships

Christian Fellowship and International Relationship

Christian Fellowship and American Community Life

The department furnishes any class or group a Study Outline and, if desired, a Loan Library Package containing the best books and pamphlet literature assembled from every possible source. This literature is loaned for a period of three months.

Student and Young People's Department

Rev. Harry Thomas Stock began work as head of this department in September 1922. He came from a position in the Chicago Theological Seminary, was selected by the Society and the Commission on Recruiting acting together, and is rapidly demonstrating his ability.

Twenty-one Young People's Conferences were held this last summer with an attendance of approximately 3,000. In addition to this another 2500 were reached, in other Summer Schools of Religious Education, by representatives of our Society. Over 100 Week-end Conferences, about 25 gatherings in connection with State Conferences and many in connection with District Associations, all for Young People, were held during the last twelve months.

Special attention is being given to reorganizing Young People's work in the local church, to the development of local leadership and to special topics as alternate, for those who desire them, to the C. E. topics. These topics will be carried in the WELLSPRING.

Courses specially adapted to Young People in the Sunday School are being prepared. Bulletins on Young People's work are going to the churches every three or four months.

The Society is aiding in student work in over thirty tax-supported colleges and universities. This is the most strategic opportunity, in proportion to cost, to reach the leaders of tomorrow, in every walk of life.

The State furnishes grounds, buildings, equipment, faculty, everything but training in religion. These schools encourage the church to furnish this. There are as many Congregational students in a single one of these universities as there are in several Congregational colleges. There are twelve thousand of them in the schools in which the Society works. We appropriate only $26,000 for this purpose.

Recruiting

Special student meetings have been held in some twenty schools. Vocation day was observed in many churches the last Sunday in February. The cause has been presented at a number of our State Conferences. A number of vocational meetings with high school students have been held. Vocational guidance has been a subject in most of the young people's and student gatherings. Many hundred names have been gathered and life-guidance bulletins are sent to these people frequently.

CONGREGATIONAL PUBLISHING SOCIETY

In the administration of its affairs the Directors of the Congregational Publishing Society are divided into three Sub-Committees corresponding to each of the main departments of the Society's organization—the Business Committee, the Editorial Committee and the Committee on the Congregationalist. These Committees meet monthly with the heads of Departments, direct their policy and act as the channel through which the Departments' needs are brought to the Board for information and recommendation.

I. THE BUSINESS DEPARTMENT

In May, 1921, the Directors appointed a new Business Manager and adopted a determined policy to make the Publishing Society efficient in its business organization and service to the denomination.

A. Boston

1. Sale of Printing Plant.

In our last report to the National Council we stated that we were beginning the syndication of our Uniform periodicals. This removed from our printing plant the larger part of its work and made the maintenance of the plant no longer essential or profitable. Negotiations were concluded for the sale of the plant in November, 1921, and the former Superintendent of Printing, Franklin I. Jordan, formed a new company under the name of Jordan & More Press, which purchased the plant from the Publishing Society. As part of the purchase money was in the form of mortgage notes, payable semi-annually over a term of five years, the Society still has a very real interest in the success of the new firm.

The printing plant was deeded to the Congregational Publishing Society by Mr. Jacob J. Arakelyan in the year 1913 through an annuity form of gift, by the terms of which Mr. Arakelyan was to receive $8,000 per year for fifteen years from the date of its transfer to the Publishing Society. The balance of this annuity, for which the Publishing Society is still responsible, payable in quarterly installments, is $40,000. It is provided, however, in the terms of the sale of the plant that the Jordan & More Press shall reimburse the Society to the same amount at the time of each quarterly payment.

2. Change of Treasurers.

In September, 1921, the Treasurer, Mr. Robson resigned, to take effect in March, 1922, and in his place the Directors elected one of their own number, Mr. Arthur J. Crockett, a Boston publisher and director of one of its leading trust companies. The new Treasurer has given his services to the Society. Through this change there has also been effected a large economy in the administration of the Society's affairs.

3. Reorganization of Departments.

Recognizing the imperative need of better service to the churches, a new system of accounting and handling of orders has been developed. This includes as new features a Mail Registry System, a Correspondence Department, an organized Subscription Department, and important changes in the personnel of the Book Store and other branches of the business.

4. The Book Store.

For many years the Boston Book Store has done a large business with the Episcopalian Churches of this vicinity. This has finally led to an arrangement with the Diocese of greater Boston for an Episcopalian depository in the Boston Book Store. The depository is in charge of one of their educational workers and has brought to the Society a larger clientele and increased sales.

In the spring of 1923 Vernon M. Schenck, who has been in charge of the Book Store for many years, resigned. In his place the Directors elected Rev. Harold B. Hunting, a Congregational minister and writer, formerly associated with the Religious Education Publication Department of Charles Scribner's Sons. Mr. Hunting brings to the Society a thorough training in the field of religious education and an intimate knowledge of the peculiar problems of denominational book selling. He has made our store—Boston's religious book shop—a combination, as the Directors have expressed it, of the service of a library and the facilities and resources of a high grade religious book store.

B. Chicago

1. New Mailing Center.

For two years our Uniform quarterlies and weekly papers have been mailed at Cincinnati, the place of printing. On account of postal regulations, this mailing has been transferred to Chicago, which is the center of our western constituency and the headquarters of fully half of the Society's business. This brings the mailing of all our material under the supervision of our own force. At the same time the most improved mailing system is being installed.

2. New Manager.

At Chicago, as at Boston, a thorough re-organization has been effected and an almost completely new personnel employed.

A new manager, Mr. Forrest C. Finley, was elected in the spring of 1923. Mr. Finley is a western man and for the past ten years has been Assistant Manager of the Presbyterian Book Store in Chicago. From actual experience he thoroughly understands the needs and problems of our western constituency. The improvement in the character and service of the Chicago Book Store is already recognized and commended.

3. New Location of Book Store.

To house together all our Congregational organizations which have their headquarters at Chicago has long been the hope of our denominational leaders. This was accomplished in May of this year by the removal of the Society's Book Store and Dr. Gammon's office as Secretary of the Education Society to the Y. M. C. A. Building at 19 South LaSalle Street, where the other Societies were already located. The Publishing Society has spared no pains to make the new Book Store attractive in appearance, convenient of approach and well stocked with the materials and equipment to meet the needs of our churches and church schools.

C. Financial Report.

A comparison of the figures below shows briefly the progress of the Society in working out from the serious financial difficulty of two years ago.

Comparative Financial Statement

Fiscal year ending Feb. 28, 1921		Fiscal year ending Feb. 28, 1923
Assets	$487,008.26	$513.331.48
Liabilities	$266,833.44	$181,000.26
Capital	220,174.82	332,331.22
	$487,008.26	$513,331.48

Perhaps the best indication of the improving financial condition of the Society is shown by a comparison of the ratio of Current Assets to Current Liabilities for the last two years.

Ratio of Current Assets to Current Liabilities

Year ending February 28, 1921, 1:28 to 1:00
Year ending February 28, 1922, 2:31 to 1:00
Year ending February 28, 1923, 2:65 to 1:00

During these two years the Capital Account has increased from $220,174.82 to $332,331.22. The notes held by the bank have been reduced from $65,000 to $25,000.

While the financial report shows a steady improvement in the Society's condition, the Directors will not be satisfied until they have resources to liquidate all the notes at the bank and provide a sinking fund for the balance of the Arakelyan annuity of $40,000 and other contingencies which may arise in the conduct of any business. The reorganization of the Society as outlined above indicates briefly the new policy of the Directors in their effort to give to our churches a publishing society which shall be worthy of the best traditions and ideals of the denomination. It is hoped that within the next five years the Society will be entirely out of debt and will be able to make an annual appropriation for the work of its associated organization, the Congregational Education Society.

II. THE EDITORIAL DEPARTMENT

This Department is responsible for the production of literature and materials in the field of general religion and religious education, including material for instruction and training, lesson courses, (Uniform, Graded and Special), courses and magazines for teachers, papers for children and young people, books of worship and devotion, etc. whether in periodical or book form. Since the combination in March, 1922, of the General Publications Department and the Department of Religious Educational Publications it has been designated "The Department of Publications."

A. Reorganization of the Editorial Department

When the Board of Directors appointed the Editor, Sidney A. Weston, Ph. D., as Business Manager, May 31, 1921, authority was given him to engage such editorial assistance as might be found necessary. The reorganization of the Business Department, which has been effected since that time, has been accompanied by a reorganization in the Editorial Department. The Editorial and Business Departments have been brought into a closer relationship as parts of one unified organization. This makes possible the service to the Editorial Department of two workers who are primarily employees of the Business Department, but whose work is related to both departments, thus bringing to the Business Department a closer knowledge of the plans and policies of the Editorial Department and giving to the Editorial Department a closer knowledge of the needs of our church and church school people. At the same time the specialization of the staff has been further developed until it now includes an editorial specialist of national reputation for every department of the church school and every phase of the educational task.

B. Cooperation with Other Publishing Houses

In 1910 we joined with the Presbyterian, Methodist Episcopal and Methodist Episcopal South publishing houses in the production of the new Graded Lessons. Through this cooperative plan each house was able to supply its schools with a better product at a lower price than it could otherwise have done. Since that time the policy of syndication has been further developed and today we are a member of an informal group of ten or more denominational publishing houses which is producing the specialized Teacher Training Textbooks, written by leading educators and sold at a very low price to the schools.

THE CHURCH SCHOOL MAGAZINE, now in its fifth year, is another example of cooperative publishing. The editorial and business departments of the Congregational Publishing Society, the Methodist Episcopal, the Methodist Episcopal South, The Disciples of Christ and the Presbyterian Reformed Publishing houses are partners in this enterprise.

C. A Comprehensive Program of Publication

The Editorial Department is steadily developing a comprehensive program of educational literature to meet the growing needs of childhood, youth and adult life and to provide parents, pastors, officers, teachers and leaders with materials and equipment adequate to their task.

In January, 1924, we will issue a new *Adult Bible Class Monthly* of thirty-two pages, carrying a treatment of the Uniform Lessons and special courses, and a magazine section devoted to news, methods, programs, etc., for adult work. In the preparation of this Monthly the editorial department has the cooperation of the Social Service Department of the Congregational Education Society.

A significant type of adult material is a series of outlines to be used as the basis of discussions. The first of the series is *"Christian Fellowship and Modern Industry"* written by Dr. Arthur E. Holt. Other outlines are in preparation. Another help for Adult workers just off the press is the volume written by Professor Theodore G. Soares of Chicago University entitled *"A Study of Adult Life."* Another study course meeting a vital need for adults and young people has been prepared by Dr. Frank M. Sheldon—*"Making Christianity Christian."* This also is a discussion course aiming to make the student think through for himself the fundamental problems of religion.

To meet the needs of week-day religious education we are publishing the *Pilgrim Planbooks*, giving complete program of stories, songs, games and definite suggestions for service for use in the elementary grades.

Other publications for the past biennium will be found in the larger annual report of the Publishing Society.

D. Building a New Curriculum

As a member of the International Lesson Committee and of the Committee on Education of the International Sunday School Council of Religious Education the Editor is one of the group which is now making a fundamental study of current lesson material for the purpose of working out a new curriculum not only for Sunday but also for week-day religious education. The whole theory of education is so changed since the Graded Lessons were published that a new and better system is greatly needed. Our church schools will be glad to know that this study is now being made and some definite results may be expected within the next year.

From this brief survey it will be seen that the Editorial Department is developing a well-rounded program of literature adapted to the varying kinds of needs of our denominational life and including in its scope all ages from the little child to the adult.

II. THE CONGREGATIONALIST

The problem of securing a successor to Dr. Howard A. Bridgeman, who retired from the chief-editorship shortly after the last meeting of the National Council, was solved by the unanimous vote of the Board of the Publishing Society, appointing the present Editor, William E. Gilroy, D. D., who assumed office in February, 1922. It has been gratifying to the Editor-in-Chief to have this choice recently confirmed in an unanimous Report presented to the Board by the Congregationalist Committee. "The difficult task of changing editors," the Report stated, "has been successfully accomplished. Mr. Gilroy has established himself as an editorial writer of sound judgment, of wide sympathies, free from prejudice or partisanship; and he has attained a large and favorable acquaintance."

Apart from the Editor-in-Chief, the Staff continues as before, and it is gratifying to state that the problems of adjustment, understanding, loyalty and cooperation inevitably associated with new leadership and control have been successfully solved.

It is the constant aim of the editorial group to conceive of editorial responsibilities as involving a large sphere of Christian and denominational service and not merely the tasks of editorial routine. *The Congregationalist* office is in deeper measure than can possibly be realized a clearing house for many matters besides Congregational ideals and news. If the full records were known they would reveal remarkable stories of human contacts and helps—of discouraged pastors quickened to new hope, of ministers and laymen helped toward new understandings and larger ideals, and of personal problems of doubt, trial and sorrow brought nearer solution.

In studying and seeking to solve the problems of the paper the new editor has sought the widest counsel, both through correspondence and personal contacts. Constructive criticisms and suggestions have been both welcomed and invited. Wherever it has been possible the Editor has gotten together groups of ministers and laymen in round-table conferences in which the policy and problems of the paper have been most freely discussed. The variety, and contradictory nature, of much of the counsel offered, sometimes with somewhat dogmatic assurance, only emphasizes the complexity and greatness of the editorial task, but such breadth and variety of counsel helps none the less by providing wide data and critical ground for editorial decisions.

The present editorial undertaking has come at a most trying and difficult period. Though the financial strain due to enormously increased war-time costs has lessened somewhat, otherwise the problems are probably more acute than ever before. Religious newspapers are suffering from an intense reaction, the full causes of which are not apparent. Old-established religious weeklies and strongly entrenched denominational organs report shrinkages in subscriptions amounting to from 25 per cent to 60 per cent.

In both editorial and business departments there is a strong feeling that the problem of circulation will never be adequately solved until it is made more directly a problem for the entire denomination and its official agencies. It is hoped that the National Council may take up this problem and find ways and means of carrying on a wider and more thorough-going campaign for increased circulation than is possible through the medium of our Circulation Department. Plans for increased and more effective cooperation with the general denominational leadership would justify such a campaign and render the paper, which has ever given signal service, eminently more powerful as a unifying and inspiring agency in the great Christian purposes which the denomination exists to serve.

With a view to making the paper as widely as possible express the variety of Congregational opinion plans are now in process for the establishing of a group of Contributing Editors, the personnel of which shall change from year to year, the members of which shall be chosen with regard to the diversity of our Congregational life. This plan will not in any sense affect the authority and control of the Editor-in-Chief. Contributed editorials will be signed, or initialed, as expressing personal points of view which may, or may not, voice the opinion of the regular editorial group. While stimulating by this means the thought and comment of representative men and women, there is no intention of precluding or limiting the wide expression of opinion, both spontaneous and solicited, for which the paper has been notable.

CONGREGATIONALIST FINANCIAL STATEMENT

The financial situation as to the Publishing Society in recent years was largely caused by annual deficits resulting from the maintenance of *The Congregationalist*. By reason of this, the following vote was passed by the National Council at its meeting in Los Angeles, July, 1921:

VOTED: That the financial support of *The Congregationalist* be maintained by the Congregational Education Society in continuance of the relation already provisionally made, and that the action of the Apportionment Committee in assigning one and one-half per cent to the Education Society for this purpose be approved.

In accordance with that vote, the Education Society has assumed the obligation to pay to the Publishing Society for the fiscal year ending February, 1922, $15,936.54, and for the year that ended February, 1923, $21,605.98, and for three months ending May 31, 1923, $4,484.87, a total of $42,027.39. Of this amount the Education Society has paid in cash and securities $28,432 99, leaving a balance unpaid May 31, 1923, of $13,594.40. These amounts do not include *The Congregationalist* overhead expense which is paid by the Publishing Society, amounting approximately to $4,000 a year. It is customary in other denominations for the denominational journal to be supported by denominational bodies or by voluntary contribution from private individuals.

The paid circulation of *The Congregationalist* reached 20,000 in the fiscal year 1921-22, and declined approximately 1,500 in 1922-23. Some other religious journals have lost even more heavily in circulation the last year.

The advertising receipts, which for many years were approximately $20,000 per year, in 1921-22 were $27,259.06, and in 1922-23, $27,689.06.

Through strict economy the manufacturing costs have been reduced from $44,780 in 1921-22 to $41,183 in 1922-23.

REPORT OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

The imperative necessity of larger provision for retired and disabled ministers, their widows and orphan children, has been the most urgent factor in the work of the Ministerial Boards during the last biennium. Searching study has been given to the facts involved. The efforts to meet the problem in other great fellowships have been most illuminating. The aroused conscience of American Protestantism has declared that to accept the life service of the minister and to neglect him in his age is to forget a debt of honor and to imperil the leadership of the future both for the church and for all missionary enterprises.

The Retired Minister and the Apportionment

In 1922 the case was presented in detail to the Executive Committee of the Commission on Missions and in the following year, buttressed by another year's experience, it was set before the Survey Committee in their work of recommending the apportionment for 1924. The percentage was increased for 1923 to three per cent and for 1924 to four and three-tenths per cent. The facts presented to the Commission may be had in printed form on application to the office of the Board of Relief. It is too early yet for the Board to feel the effect of the modest increment in the apportionment. In the year 1922 it was obliged to carry an average indebtedness of $20,000 to meet the imperative demands that were made upon it, although legacies which have hitherto been assigned to the endowment fund were, so far as not definitely designated for that purpose, used for current expenses. In July 1923 the indebtedness will be approximately $28,000.

A Lengthening Roll

Since the war sent up the cost of living the roll has lengthened rapidly. The number of pensioners has increased eighty-eight per cent, in the National Board, in seven years. State Boards, likewise, face far greater demands.

The Principle of Administration

The Directors could easily square the books by denying aid to new applicants. In their judgment this would be intolerable. They have definitely elected the alternate of a deficit in their accounts rather than a balance secured at the cost of those in need. They believe that the churches would not tolerate any other policy and look to them to provide adequate resources.

A Higher Standard Imperative

Beyond this is the comprehensive plea for a higher standard. The average grant to a minister in 1922, National and State grants combined, was $282 and to a widow, $215. Surely our churches cannot be satisfied with this.

Congregationalists cannot afford to take a lower standard for their ministry than other great denominations. For their Ministerial Boards in 1923 Presbyterians designated 8.75% of their apportionment, Baptists 8.55% and Congregationalists only 4% (Board of Relief 3%, Annuity Fund 1%). In 1924 this rises to 5.4% (Board of Relief 4.3%, Annuity Fund 1.1%) but still far below these other denominations.

The maximum regular annual grant to a minister is $400. In 1922, 54 received it. In contrast, Presbyterian ministers who have attained sixty-five years of age and have completed thirty years of service, and have been honorably retired, have for some years been eligible for grants of $600 and 311 received at this rate in 1922.

The Request of the Board

The Directors earnestly ask for income which may prevent addition to the present deficit, make more liberal provision for emergency cases, and leave funds sufficient to lift the maximum regular annual grant from $400 to $500 with the adjustment of other grants in proportion.

The Christmas Fund

There has been a large increase in the Christmas Fund. For several years it has been approximately $21,000. For 1922 it rose to a total of $34,319.82.

The National Board and the State Boards

Notable progress has been made toward unity of counsel and cooperative endeavor with the thirteen State Boards. Grants have varied widely. In some cases state grants are far below even the modest standard of the National Board. There should be a complete working arrangement. All current funds should be available to meet present exigencies. Grants should be standardized as far as practicable. Equity of distribution should be carefully devised to reach all needs promptly and generously.

In several states a movement for practical consolidation of the work of the State and National Boards has developed. In 1921 the New York Congregational Ministers' Fund Society added its funds to the endowment of the National Board, the income thereof being considered a part of grants made to ministers in the State of New York.

In 1922 the Board of Trustees for Ministerial Fund, Rhode Island, entered into an agreement with the National Board under which the entire income of the State Board is now sent to the National treasury, requisition being made upon the National Board quarterly for grants for pensioners in the State of Rhode Island. A similar arrangement with Massachusetts has long prevailed.

In May 1923 the Michigan Congregational Conference voted to send its entire income to the National Board for the ensuing year. The Superintendent of the State Conference is made the representative

of the cause of Ministerial Relief for Michigan, and is given freedom in making certain emergency grants. Applications for grants require his endorsement and such applications, duly endorsed, are made the basis for grants by the National Board.

In the same month the Congregational Conference of South Dakota voted to send the entire endowment fund of its Ministerial Relief Department to the National Board under an agreement similar to that in Michigan.

As ministers move constantly from one state to another, their service often being in several states, the promotion of the closest affiliation of the State and National Boards, and, wherever practicable, their complete unification is greatly to be desired. Each state under an agreement similar to that now prevailing in Michigan and South Dakota, may still practically determine the application of grants and a unified system, in place of many diverse plans, would promote the welfare of all.

The Retirement of President Stimson

With the meeting of the National Council the term of President Henry A. Stimson, D. D., expires and, by the rule now prevailing, he is, for the ensuing biennium, ineligible for re-election. To his stalwart service covering the entire history of the Board, the churches and their ministry are under peculiar indebtedness. A generation ago he inspired a parishioner to make a bequest of $10,000 to the National Council for the benefit of retired ministers and their widows. From this inauguration of the work, he has had the joy of witnessing its growth to its present assured place in the affection of the churches. The Council may well make recognition, in some appropriate action, of his distinguished service.

The Readjustment of the Ministerial Boards

The Directors of the Congregational Board of Ministerial Relief united heartily with the Trustees of the Annuity Fund and the Pilgrim Memorial Fund Commission in working out the readjustment of the Ministerial Boards, as authorized by the National Council in 1921 and set forth in the report of the Annuity Fund, submitted at this time.

Arrangement for Comity with Presbyterians

The Congregational Board of Ministerial Relief has conducted negotiations with the Board of Ministerial Relief and Sustentation of the Presbyterian Church in the U. S. A. to provide an equitable arrangement for carrying grants on behalf of men who have given a part of their life service to each denomination. The Directors herewith recommend the following agreement:

WHEREAS, ministers are frequently called from the service of one of the churches of the Presbyterian Church in the United States of America into the service of one of the Congregational Churches of the United States, and vice versa,

AND WHEREAS, in case of such transfer (in reckoning the years of service which are considered in determining the amount of pension or grant) no account is taken of those years during which the minister served any other church than the one proposing to pay him a pension or grant,

AND WHEREAS, this works not only hardship but great injustice to many brethren;

THEREFORE THIS AGREEMENT is made this First day of May 1922, between the Presbyterian Board of Ministerial Relief and Sustentation of the Presbyterian Church in the United States of America and the Congregational Board of Ministerial Relief, to the effect that hereafter, that is to say, immediately upon the ratification of this agreement or understanding by the General Assembly of the Presbyterian Church in the United States of America and the National Council of the Congregational Churches of the United States,

(1) When application for a pension or grant is made, the applicant shall include in a request for a grant a record of service rendered to both churches and all papers, records and data, or copies thereof, shall be submitted by the Board to which the application is made, to the Board of the other church; and

(2) Upon approval of such application by both boards, the grant shall be adjusted between said boards in proportion to the service rendered as a Presbyterian or a Congregationalist; the basis of grants for the period covered by either board being in accordance with the scale of grants made to others by said board.

(3) It is understood and agreed that nothing in this agreement shall be construed to be retroactive so far as any Minister or Missionary is concerned who is now receiving a pension or grant of aid from either of the parties to this agreement, and that it is only to apply and to be considered as applying, subsequent to the date of the ratification of the agrement.

(4) This agreement shall continue in operation, subject to amendment by mutual agreement between said boards; or to termination, on a year's notice by one of said boards to the other, with the proviso, however, that the interests of any member who has, during the operation of the agreement, received a grant which is still continuing to him, and in which both boards participate, shall in no wise be affected by the termination of the agreement.

This agreement, having been duly approved by the respective Ministerial Boards of the two denominations, has been ratified by the Presbyterian General Assembly and will be put into operation if it is similarly ratified by the National Council.

ASSETS AND LIABILITIES

December 31, 1922

Assets

	Par Value	Book Value
U. S. Government Bonds	$ 147,600.00	$ 138,603.42
Railroad Bonds	909,000.00	812,567.28
Real Estate Mortgages	187,844.59	187,844.59
British, Canadian and Cuban Bonds	145,000.00	143,283.70
Municipal Bonds	10,000.00	10,338.75
Public Utility Bonds	25,000.00	24,706.25
Miscellaneous Stocks	2,800.00	2,810.00
	$1,427,244.59	$1,320,153.99
Due Salary Account		750.00
Cash		11,425.98
		$1,332,329.97

Liabilities

Bank Loans	$ 17,000.00
Current Fund Deficit	*8,738.65
Endowment Fund	1,287.888.01
Conditional Gift Fund	36,180.61
	$1,332,329.97

* Re this figure, $5,993.21 in the Christmas Fund is temporarily carried in the Current Fund. Deducting this amount from the account, the net deficit in the Current Fund is $14,731.86, of which $3,541.55 was carried over from 1921, making the net deficit for 1922 $11,190.31.

TREASURER'S REPORT

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
CASH RECEIPTS AND DISBURSEMENTS
FOR TWO YEARS, 1921-22

Receipts

Donations Churches and Church Organizations	$ 53,795.43
Donations State Relief Societies	19,839.68
Donations Individuals for Current Fund	‡60,673.30
Donations Individuals for Endowment Fund	2,238.55
Legacies	17,714.56
Commission on Missions	32,232.48
State Relief Societies Apportionment Christmas Fund Expenses	624.71
Income from Investments	125,916.66
Profit on Maturity of Investment	475.00
Conditional Gifts	6,131.22
Sales and Maturities of Securities	204,502.15
Bank Loans	156,500.00
	$680,643.74
Balance, December 31, 1920	23,976.03
	$704,619.77

Disbursements

Pensioners and State Relief Societies	$276,784.55
Field Expenses	4,141.07
Administrative Expenses	39,312.77
Commission on Missions	4,050.98
Annuities on Conditional Gifts	3,461.81
Investments	225,606.17
Accrued Interest on Bonds Purchased	336.44
Repayment of Bank Loans	139,500.00
	$693,193.79
Balance, December 31, 1922	11,425.98
	$704,619.77

‡ Including gifts to Christmas Fund

AUDITORS:

Payne and Merrill, Accounts of 1921
Hurdman and Cranstoun, Accounts of 1922

REPORT OF THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

Membership

Since the report to the last National Council membership in the Annuity Fund has increased rapidly. The total, May 1, 1923, was 1793, an increase of 770 in two years. Of the present membership 1476 are members under the Original Plan and 317 under the Expanded Plan. There are 76 annuitants of whom 37 are receiving an old age annuity, 5 a disability annuity, 33 a widow's annuity and 1 an orphan's annuity. The total amount of annuities paid in the year 1922 was $19,646.33.

Financial Status

Total assets, May 1, 1923, were $1,134,708.09, an increase of $621,598.99 in two years. These are in addition to the assets of the Pilgrim Memorial Fund.

Cash receipts, 1921-1922, were $712,704.94, including $305,198.25, payments for annual dues and accrued liabilities; $69,271.01, income on investments; and $279,000 from the distributable income of the Pilgrim Memorial Fund. In addition to the $279,000 there were transfers of $68,000 in 1920 and $89,000 in June 1923, making a combined total of $436,000.

Membership Funds, May 1, 1923, aggregated $728,004.51. This includes payments of $17,550.19 on what are known as "accrued liabilities" under the Expanded Plan.

Credits from the Pilgrim Memorial Fund

In 1922, the first year in which members of the Annuity Fund received credits toward their annual dues from the Fund, the average share was $61.41. In 1923 it is $72.38. It is expected that it will be greater in 1924 and the succeeding years if subscriptions to the Pilgrim Memorial Fund still outstanding are paid as anticipated. The original suggestion was that it might reach $50.

It may also be noted that the credit for 1923 paid one-half of the dues of members whose salaries are $2400, three-fifths of the dues for those on salaries of $2000, nine-tenths of the dues for those on salaries of $1340, or less.

The Expanded Plan

The year of the last National Council was of peculiar importance in the development of the Annuity Fund. In 1921 the Expanded Plan went into effect. It is a pleasure to report at this time that the plan is abundantly fulfilling its promise. Its results are even more generous than the original projection. At minimum cost and with maximum security it makes adequate provision for the minister's age, or disability, and protects the family in case of his untimely death. In the course of time it is expected that practically the entire ministry will

be under the protection of this plan. The result will deliver the vocation from the tragedy of impoverished age which so many ministers of the present generation have found it impossible to avoid.

The Share of the Local Church in the Annual Dues

The rate of growth in membership will be accelerated in proportion as the churches share in the annual dues in accordance with the design of the Annuity Fund, as approved by the National Council at the meeting of 1917 and again in 1921. Such cooperation is especially important in the first year of membership in the Expanded Plan, when the full dues must be borne without credit from the Pilgrim Memorial Fund.

An "Honor Roll" has been created, consisting of those churches which have voted to share in the annual dues of their pastors. Upon this roll there appeared, June 15, 1923, 313 churches. It is hoped that, in time, this participation of the local church will be well-nigh universal.

An Opportunity for a Strategic Gift

A special opportunity for a strategic gift from some generous heart is offered through the creation of a fund which shall be used to aid men in compassing the first year's payment. The Baptist Annuity Fund, working under a plan similar to our own, has received $5,000 for this purpose. Such a gift to the Annuity Fund for Congregational Ministers would bring upwards of 100 ministers into the protection of the Fund who otherwise feel unable to enter it.

The Older Men in Active Service

In the last report a major theme was the application of the provisions of the Annuity Fund to men in the later years of their ministerial service to whom the larger results of the Expanded Plan are not available. It had been proposed, accordingly, from the inception of the Expanded Plan that the earlier, or Original Plan, should be kept open until the close of 1921 in order that these older men might obtain membership therein, for this was more favorable to their interests, although less valuable as a permanent plan for future years. The Pilgrim Memorial Fund, working as the endowment of both plans, made it practicable, with some assistance through the apportionment, to welcome these older men in large numbers. The happy result was that in the years 1920 and 1921, 1004 ministers entered the Original Plan, a very large share of them from fifty to sixty-five years of age.

This gives a symmetry to the movement for safeguarding the ministry which it would otherwise lack. Its fruits which must, naturally, be greatest in years still far distant, are made available, as far as practicable, for those who will soon reach the age of retirement.

The Annuity Fund and the Apportionment

The churches need, however, to keep in mind that this provision

for the older men involves expenditures in the years immediately to follow, which are beyond the present power of the Pilgrim Memorial Fund and other endowments. The maximum annuity to be derived from this Original Plan is $500, one-fifth provided by the minister's own payments, four-fifths by the churches. The Trustees are warranted in paying from the income of the Pilgrim Memorial Fund only $200 toward this $400 provided by the churches. Supplementary contributions are accordingly obtained through the apportionment to provide the remaining $200 of this annuity. The moral obligation for such payment was recognized in a special resolution at the last National Council and was reiterated by the Commission on Missions in January, 1922.

The small assignment in the apportionment (ordinarily 1%) looks to the provision of $50,000 which, according to the projection of the Actuary, is needed to make full payment of annuities practicable. On the 1921 apportionment $24,081.80 was received; on the 1922 apportionment, $17,351.72. It is hoped that larger returns may be forthcoming for this purpose in 1923.

Enlarging the Annuity

A fine development has been the increasing tendency of the churches to enlarge the pastor's annuity by making an additional deposit to his credit. A member himself may also add any amount. Such deposits are being made, both by churches and members of the Fund, ranging all the way from a small sum to a recent payment of $11,558 for a man sixty-six years of age, adding an annuity of $1,000 a year.. The Annuity Fund holds and invests such funds for the benefit of any individual member and distributes in due time such annuity as the deposit may secure, but without any additional credit from the Pilgrim Memorial Fund.

The Valuation of Certificates

Valuations of the certificates in force on the Original Plan made by the Actuary as of December 31, 1921 and also December 31, 1922, show a gratifying margin of safety. This means that the Fund is operating well within the original projections and continually strengthening the value of the certificates by increasing the reserves, with a margin for possible future variations.

Term Protection Certificates

Preparation for offering the supplemental death and disability certificates were completed early in 1922 and notice of the same was widely announced. The inauguration of the plan, however, was contingent upon receiving at least 100 applications, the number deemed essential for the soundness of the plan. The requisite number of applications have not been received so that its initiation is not yet practicable.

Readjustment of the Ministerial Boards

At the last meeting of the National Council, on the recommendation of the Commission on Missions, permission was given to the Trustees of the Annuity Fund for Congregational Ministers, the Directors of the Congregational Board of Ministerial Relief and the Executive Committee of the Pilgrim Memorial Fund Commission to work out such readjustment or consolidation as might appear to them to be wise and practicable, with such changes of charter and incorporation as might be needed, it being understood that these plans before being adopted should have the approval of the Commission on Missions and the Corporation for the National Council.

In accordance with these provisions, a simple plan of rearrangement was adopted by these several boards and approved in due course by the Commission on Missions and the Corporation for the National Council. The salient features are:

1. After the report of the Pilgrim Memorial Fund Commission to the National Council in October 1923, the Commission shall be discharged and the work of the further collection of the Pilgrim Memorial Fund shall be committed to the Trustees of the Annuity Fund for Congregational Ministers.

2. The two Boards, the Trustees of the Annuity Fund for Congregational Ministers and the Directors of the Congregational Board of Ministerial Relief shall have in common the following officers: President, Vice-President and Treasurer.

3. The two Boards above named shall be known informally as the Ministerial Boards; it being understood that this does not involve incorporation, but that the Corporation of the Annuity Fund for Congregational Ministers and the Corporation of the Congregational Board of Ministerial Relief continue as before—their authority unimpaired by the adoption of this informal general title.

4. The National Council shall elect at each session, twenty persons, who shall act as an Executive Committee of the Ministerial Boards; it being understood that all Directors of the Congregational Board of Ministerial Relief and all Trustees of the Annuity Fund for Congregational Ministers shall be among the number elected to said Executive Committee whether elected by the National Council or by said Executive Committee in filling vacancies.

5. To this Executive Committee of the Ministerial Boards shall be committed the general direction of the work of the Annuity Fund for Congregational Ministers and the Congregational Board of Ministerial Relief, but no action of the Executive Committee of the Ministerial Boards shall be authoritative until accepted and confirmed by the governing board of the corporation affected thereby, viz., the Trustees of the Annuity Fund for Congregational Ministers, or the Directors of the Congregational Board of Ministerial Relief, as the case may be.

Arrangement for Comity with the Presbyterians

During the biennium negotiations have been conducted between the Annuity Fund for Congregational Ministers on the one hand, and the Board of Ministerial Relief and Sustentation of the Presbyterian Church in the U. S. A. on the other. The Trustees of the Annuity Fund herewith recommend for ratification by the National Council the following agreement relating to ministers transferring from one denomination to another:

"WHEREAS, ministers are frequently called from the service of one of the churches of the Presbyterian Church in the U. S. A. into the service of one of the Congregational Churches of the U. S., and vice versa,

"AND WHEREAS, in case of such transfer, (in reckoning the years of service which determine the amount of a pension or annuity), no account is taken of those years during which a minister served any other church than the one proposing to pay him a pension or an annuity,

"AND WHEREAS, this works not only hardship but great injustice to many brethren;

"THEREFORE THIS AGREEMENT is made this First day of May, 1922, between the Presbyterian Board of Ministerial Relief and Sustentation of the Presbyterian Church in the U. S. A. and the Annuity Fund for Congregational Ministers, to the effect that hereafter, that is to say, immediately upon the ratification of this agreement or understanding by the General Assembly of the Presbyterian Church in the United States of America and the National Council of the Congregational Churches of the United States,

(1) When the holder of a Certificate in the Sustentation Department of the Presbyterian Board of Ministerial Relief and Sustentation of the Presbyterian Church in the United States of America transfers to the service of the Congregational Churches of the U. S., he shall be entitled to the same withdrawal values which he would have enjoyed if he had withdrawn from the Sustentation Department but remained in the service of the Presbyterian Church.

(2) When the holder of a Certificate in the Annuity Fund for Congregational Ministers transfers to the Presbyterian Church in the U. S. A. he shall be entitled to the same withdrawal values which he would have enjoyed if he had withdrawn from the Annuity Fund for Congregational Ministers but remained in the service of the Congregational Churches.

(3) It is understood and agreed that nothing in this agreement shall be construed to be retroactive so far as any Minister or Missionary is concerned who is now receiving a pension or an annuity from either of the parties to this agreement, and that it is only to apply, and to be considered as applying, subsequent to the date of the ratification of the agreement.

(4) This agreement shall continue in operation, subject to amendment by mutual agreement between said boards, or to termina-

tion, on a year's notice by one of said boards to the other, with the proviso, however, that the interests of any member who has, during the operation of the agreement, transferred from one Board or Fund to the other shall in no wise be affected by the termination of the agreement."

This proposed agreement was approved by the Trustees of the Annuity Fund May 9, 1922, was ratified by the General Assembly of the Presbyterian Church May 22, and the President and General Secretary were authorized to sign the same on behalf of the Annuity Fund, it being understood that the agreement should not become operative until it was formally ratified by the National Council of the Congregational Churches of the United States.

A New Location

The Annuity Fund, in common with the Board of Relief and the Pilgrim Memorial Fund Commission, was compelled in May 1923 to seek a new location as that which had been occupied for three years was no longer available. No adequate space was offered in the United Charities Building, where the Congregational Missionary Boards are housed, but an excellent location was secured in the new Pershing Square Building, 100 East 42nd Street, opposite the Grand Central Station.

The Future of the Annuity Fund

The Trustees submit this report with a profound consciousness of their responsibility in this great and increasing trust. While the figures to be submitted show that already the Annuity Fund has attained notable strength, it is still only in the initial stages of its development. They look forward with confidence to the growth and power of the movement believing that with the generous support of the churches the Fund will nobly accomplish its purpose in safeguarding the ministry. Already it is evident that no minister can afford to forego the privileges offered and that any church duly watchful of the pastor's interests and its own will make sure that he has a certificate of membership.

ASSETS AND LIABILITIES

December 31, 1922

Assets

	Par Value	Book Value
U. S. Government Bonds	$ 241,150.00	$ 223,355 39
Railroad Bonds	721,000.00	608,171.25
British and Canadian Bonds	70,000.00	69,561.00
Public Utility Bonds	17,000.00	15,680.25
Mortgages	50,000.00	50,000.00
	$1,099,150.00	$ 966,767 89
Members' Notes		3,963.71
Miscellaneous		57.84
Cash		114,035.47
Total Assets		$1,084,824.91

Liabilities

Original Plan—Membership Fund	$ 588,220.48
Expanded Plan—Membership Fund	78,558.23
Endowment	31,154.37
Contingent Reserve	230,953.56
Pilgrim Memorial Fund Net Income 1922	128,267.53
Supplementary Fund	17,534.04
Current Fund	4,468.70
Conditional Gift Fund	4,600.00
Unpaid Apportionment of Salary	750.00
Unclaimed Values	318.00
	$1,084,824.91

TREASURER'S REPORT, ANNUITY FUND
CASH RECEIPTS AND DISBURSEMENTS
FOR TWO YEARS, 1921-1922

Receipts

Membership Dues	*$296,666.31
Accrued Liabilities	8,531.94
Subscriptions, Original Plan	9,188.60
Supplementary Fund	34,675.78
Donations and Legacies for Endowment	113.40
Pilgrim Memorial Fund—Distributable Income	279,000.00
Income from Investments	69,271.01
Interest on Members' Dues	2,456 03
Miscellaneous	25.00
Payments on Members' Notes	12,776.87
	$712,704.94
Herring Memorial Fund Income	1,382 16
Sales of Securities	43,817.10
	$757,904 20
Cash Balance, December 31, 1920	9,988.62
	$767,892 82

Disbursements

Administrative Expenses	$ 50,750 61
Field Expenses	9,189.59
Commission on Missions, etc.	2,907 38
Annuities to Beneficiaries	27,299.73
Annuities on Conditional Gifts	456 25
Herring Memorial Fund Payments	1,440 00
Cash Withdrawal Values	2,331.21
Investments	552,826 58
Accrued Interest on Investments Purchased	6,656.00
	$653,857.35
Cash Balance, December 31, 1922	114,035.47
	$767,892.82

* In addition $11,209.51 was credited to Membership Dues through Members' Notes

AUDITORS:

Payne and Merrill, for accounts of 1921
Hurdman and Cranstoun, for accounts of 1922

REPORT OF CONGREGATIONAL FOUNDATION FOR EDUCATION

Initial Steps

Early sensing the large significance of the educational needs of the Denomination, the Congregational World Movement provided for the expenses of a careful study of the situation, and requested the Commission on Missions to appoint a special committee to make such study. This was done and, on the basis of the full and careful report of this committee, the Commission on Missions recommended that a foundation for education be established. On the seventh day of July, 1921, the National Council acted favorably on the proposal of the Commission on Missions, and took preliminary steps for the organization of The Congregational Foundation for Education.

The plan adopted provided for the election of eighteen trustees, six for two years, six for four years and six for six years, all subsequent elections to be for six-year terms, and it was suggested that approximately one-third be pastors of churches, one-third, educators, and one-third, laymen. It was stipulated, also, that the Executive Officer of the Foundation should be known as the President, and that Trustees and President should be elected by the National Council on nomination of its Nominating Committee.

It was provided that the headquarters of the Foundation should be in the city of Chicago, and that financial resources for 1921 should be paid out of apportionment funds raised for educational institutions. The Foundation for Education was included in the 1922 apportionment for seven per cent of the total receipts. The President and Trustees were authorized to raise, during the five years beginning in 1922 for current uses, the sum of $500,000 annually, and to inaugurate a movement for securing an adequate endowment. The Congregational Education Society was asked to transfer to the Foundation for Education such phases of its work as had to do directly with educational institutions.

The Trustees

Trustees elected by the National Council at Los Angeles and those since chosen to fill vacancies are as follows:

For two years, terms expiring 1923:

Rev. Dan F. Bradley, Pilgrim Church, Cleveland, Ohio.
Rev. Ashley D. Leavitt, Harvard Church, Brookline, Mass.
Dr. Edward C. Streeter, 280 Beacon St., Boston, Mass.
Mr. W. R. Nichols, Brooklyn, N. Y. (resigned).
Pres. Donald J. Cowling, Carleton College, Northfield, Minn.
Pres. Thomas W. Nadal, Drury College, Springfield, Mo.

For four years, terms expiring 1925:

Rev. Arthur J. Sullens, 219 Guardian Trust Bldg., Denver, Colo.
Rev. H. Stiles Bradley, State St. Church, Portland, Me.
Rev. Lucius O. Baird, Plymouth Church, Seattle, Wash.
Dean Charles R. Brown, Yale Divinity School, New Haven, Conn.
Pres. Marion L. Burton, University of Michigan, Ann Arbor.
Pres. John N. Bennett, Doane College, Crete, Nebr.

For six years, terms expiring 1927:

Rev. Ernest Bourner Allen, Pilgrim Church, Oak Park, Ill.
Rev. George F. Kenngott, 315 S. Broadway, Los Angeles. Cal.
Mr. Albert J. Nason, Old Colony Building, Chicago.
Mr. John R. Montgomery, The Rookery, Chicago.
Pres. Henry C. King, Oberlin College, Oberlin, O.
Pres. James A. Blaisdell, Pomona College, Claremont, Cal.

The vacancy caused by the resignation of Mr. Nichols has not yet been filled. Rev. L. O. Baird, Pres. M. L. Burton, Rev. Ernest Bourner Allen and Rev. George F. Kenngott were appointed by the Executive Committee of the National Council to fill the places made vacant by the resignations of Mr. Fred Lyman, Mr. Harris Wittemore, Rev. Chas. E. Jefferson and Rev. Carl S. Patton, respectively.

Officers of the Board were chosen as follows:

Chairman, Pres. Henry Churchill King.
Vice-Chairman, Mr. John R. Montgomery.
Secretary, Pres. John N. Bennett.
Treasurer, The Central Trust Company of Illinois.

As will be noted, this Board is made up of outstanding Congregationalists and is nationally representative. Three members are from the Pacific Coast, one from the Rocky Mountain region, six from the great Central area, three from the East, and four from New England.

Meetings of the Board

Eight important meetings of the Board have been held. At the first meeting, held in Los Angeles on July 8th, 1921, Presidents Henry C. King, Donald J. Cowling and James A. Blaisdell were made a committee to receive nominations for President of the Foundation. At the next meeting, held in Chicago on November 22-23, 1921, President King, Chairman, reported at length the nomination and election of George W. Nash as President. In January, 1922, the Congregational Foundation for Education opened offices in the Association Building at 19 S. LaSalle Street, Chicago.

Objectives

Among the objectives of the Foundation for Education are the following:

1. To work out a unified statesmanlike national educational policy for the Denomination so far as educational institutions are concerned.
2. To secure closer, more sympathetic and more mutually helpful relations between the churches and colleges, while leaving both free.
3. To take on our fair share of the higher Christian education of the Nation.
4. To help our Christian colleges to live up to their Christian calling and heritage.
5. To do our part in greatly increasing the power and prestige of Christian educational institutions.
6. To help individual institutions, at their request, with counsel in financial campaigns, with appropriations to current expenses and with grants for endowment funds as resources shall increase.
7. To secure adequate funds for carrying out efficiently this national policy for education.
8. To bring home to the consciousness of the churches, as well as to their generous givers, the meaning of present-day higher education.

General Policy

In accord with its purposes, the Foundation is proceeding to accumulate all available data bearing upon the work and needs of insti-

tutions of higher learning, associated with the Congregational fellowship, this to include material related to curriculum, resources, budget and publications. In seeking to meet the needs and requests of institutions, it was decided to have in mind:

1. A careful appreciation of all the values represented in these institutions.
2. The fidelity shown by such institutions in the matter of trusts committed to them.
3. The relation of these institutions to such a general distribution of educational privileges as in scope and geographical location shall both effectively and economically serve the wide interests of Christian education.
4. The approval of local and state Congregational bodies, which shall be a necessary condition of assistance.
5. The development of promotional facilities in the Foundation which shall be available for cooperating institutions.

In view of the present emergency in many institutions and the inadequacy of funds immediately available, it was decided to encourage, for the immediate future, the following policy:

1. The establishment of cooperative relations between institutions where practicable.
2. The maintenance of certain institutions as Junior Colleges, such arrangement being without prejudice as to the future.
3. The development of such a system of transfers and scholarships as may help to relieve the present lack of adequate funds.

Apportionment

The National Council, at its meeting in 1921, recommended that the Foundation be included in the national apportionment for 1922 at seven per cent of total receipts. At a meeting of the Foundation Board, held on January 10, 1922, it was voted that a committee, composed of Chairman King, Mr. Montgomery and President Nash, submit to the Survey Committee and to the Commission on Missions a request that the Foundation be continued on the apportionment for 1923. Acting on these instructions from the Board of Trustees, the committee appeared and made request for such continuance, but the Survey Committee reported adversely, and the Commission on Missions adopted an apportionment plan for 1923 that left entirely out of account the Denomination's missionary work with the institutions. On December 12, 1922, the Board of Trustees voted to request that the Commission on Missions return the Foundation to the apportionment for a percentage sufficient to provide $100,000 a year. An appeal was prepared and presented to the Survey Committee and to the Commission on Missions. It was pointed out that if the Denomination is to continue its missionary service to the institutions, it cannot, in good conscience, refuse to provide the necessary resources for the support of the Foundation's work. After considering the matter carefully, the Survey Committee unanimously recommended that the Foundation be returned to the apportionment, and this action was unanimously approved by the Commission on Missions.

The Endowment Fund

By action of the National Council at Los Angeles in 1921, the President and Trustees of the Foundation were authorized to go for-

ward in a movement to secure an adequate endowment and to take such steps as may be necessary to bring the movement to a successful completion. In deciding upon the endowment goal, the Foundation was asked to consult as fully as possible with the State Conferences. By this same action, it was decided that the endowment funds, when raised, shall be held in trust by the Corporation of the National Council of Congregational Churches in America, and that the available net income, as determined by said Corporation, is to be turned over to the Trustees of the Foundation to be used for the purposes for which the Foundation was established. Definite approval of the endowment campaign having been given by the National Council, it now remains for the Trustees to organize that campaign and carry it forward on plans perhaps similar to those adopted for securing the Pilgrim Memorial fund.

Funds Distributed

During the year and a half that the Foundation has been in existence, it has made definite grants for current expenses to the following institutions:

Colleges

Fargo	Northland	Piedmont
Fairmount	Pacific University	Kingfisher
Redfield	Drury	Tabor
Rollins	Olivet	
Yankton	Doane	

Theological Seminaries

Atlanta	Bangor	Pacific School of Religion
	Union Theological College	

Academies

Franklin	Pillsbury	Thorsby
Billings Polytechnic	Kidder	Ward

Training Schools

Schauffler — Congregational Training School for Women

Small designated gifts from individual churches and State Conferences were also sent to the following institutions:

Grinnell College	Howard University
Chicago Theological Seminary	Wheaton College (Ill.)
Armour Institute	

A few of the struggling colleges have been rescued and started on the way to self support, while cooperative movements are under way that may result in united denominational support of a few others. By personal visits and through official reports, the Foundation is becoming thoroughly acquainted with the institutions and is in the best possible position to render discriminating aid. Our benevolent churches and individual givers are thus protected in the contributions which they make to Christian education. It is the plan of the Foundation to require from every beneficiary a sworn statement, at the end of each fiscal year, certifying that not a dollar of permanent funds has been dissipated and that current bills for the year have been fully met.

The Foundation is taking steps to secure an efficiency expert, possessing broad understanding of the executive problems involved in institutional life, who may counsel with authority and offer a con-

structive program of practical suggestions for the guidance of institutions seeking aid. The close and intimate relations thus established with institutions will prevent dissipation of trust funds. The Foundation will also become an information bureau that will supply churches and individuals with the latest facts obtainable about our institutions.

As a possible future development, the Foundation may begin to train a force of field men who can go out to the institutions and offer expert advice in local and city campaigns. The Foundation may also from time to time make grants conditioned on certain amounts being raised by the institutions aided, and may serve as trustee for men and women wishing to make conditional gifts to our small and struggling institutions.

Taking the Foundation to the Churches

Early in 1923, the President of the Foundation undertook a rather extended itinerary of the country, in an attempt to acquaint Congregationalists with the work which the Foundation is doing. Meetings were held in California, Oregon, Washington, Colorado, Kansas, South Dakota, Iowa, Nebraska, Minnesota, Missouri, Illinois, Michigan, Ohio, Georgia, Florida, New Hampshire, Massachusetts, Connecticut, Rhode Island, Vermont, Maine, New York and Pennsylvania. Genuine interest in the institutions was manifest in all conferences held, and assurances of church and individual support were given that will be of material assistance in carrying forward the work in the future.

Colleges Commend and Indorse

A meeting of the Association of Colleges of Congregational Affiliation was convened in Chicago on January 11, 1923, with the following colleges represented: Beloit, Carleton, Colorado, Doane, Drury, Fairmount, Grinnell, Illinois, Knox, Milwaukee-Downer, Northland, Oberlin, Olivet, Redfield, Ripon, Tougaloo and Wheaton. The following institutions responded by letter and approved the plans for organization: Atlanta University, Bowdoin, Dartmouth, Marietta, Middlebury, Mount Holyoke, Pomona, Washburn, Wellesley, Whitman and Williams. The entire time of the meeting was given to a consideration of the topic, "The Place of the Congregational Foundation for Education in the Denomination and in the life of the Colleges." A report was given as to the personnel of the Board of Trustees, the work of the Foundation to date, and the Foundation's objectives. It was voted that "The Association of Colleges of Congregational Affiliation heartily commends the Organization and work of the Congregational Foundation for Education during the first year of its existence and records its sincere conviction that this Foundation will prove of inestimable value in the development of the educational interests of the Congregational Church.

The College Club

A College Club in every church has been urged as a means of developing interest in our Pilgrim institutions, and a few Clubs have

been organized. One State now proposes to carry on an intensive campaign, designed to scatter these College Clubs throughout the commonwealth. The Foundation for Education will cooperate in the movement by suggesting outlines for study and providing material for programs. A library of information has been built up and illustrated lectures have been prepared for use in the churches. It is the purpose of the Club to inform the Church with regard to the educational institutions of the Denomination, their contribution to church and society, and their interests, opportunities and needs.

A Fulfillment

The Congregational Foundation for Education is the only denominational agency which cooperates with the churches in seeking to unify, strengthen, guide and inspire the work of Christian education done by Congregational colleges, theological seminaries, training schools and academies.

The work is not a departure from the policy of the past. It is a fulfillment. The Organization is new, but the ideals are old as the Pilgrims. We are proud of what our pioneer fathers have done for education; no other Denomination has such a heritage. But let us not stop with being proud of our ancestors. The time has come for thinking in larger terms. The Congregational school is a distinct expression of the most wholesome and permanent type of education ever devised. The time has come to show our institutions that they are a part of a great spiritual army and that support will come up when it is needed. In a peculiar way, the Congregational Church has an educational mission, and no other Church can do our work. The program of the Foundation is inclusive. It takes in the strong as well as the weak institutions. It stands back of our training schools and academies as well as the colleges and seminaries. In this program no interest will suffer, but all will be benefited as we unite for greater service.

Financial Statement

The receipts and disbursements of moneys contributed for the work among our institutions, through the Foundation for Education, are shown in the following tables:

SUMMARY OF TREASURER'S STATEMENT

January 1-June 30, 1922

Receipts

From Education Society	$16,451.07
From the apportionment and all other sources	21,874.78
	$38,325.85

Disbursements to Institutions

Fairmount College	$ 833.34	
Kingfisher College	729.17	
Union Theological College	1,468.75	
Atlanta Theological Seminary	833.33	
Redfield College	500.00	
Northland College	520.83	
Franklin Academy	1,708.33	
Billings Polytechnic Institute	570.33	
Ward Academy	219.18	
Cong'l Training School for Women	843.97	
Schauffler Missionary Train. School	1,661.82	
Pacific School of Religion	1,995.38	
Wheaton College (Illinois)	23.00	
Bangor Theological Seminary	943.43	
Pacific University	100.00	
Thorsby Institute	107.19	
Piedmont College	284.03	
Grinnell College	48.00	
Tabor College	740.35	
Fargo College	5,000.00	
		$19,130.43
Rent and Light		484.70
Salaries, administration		4,502.73
Expenses of Trustees		762.71
Traveling Expenses of President		785.49
Printing		432.83
Office furniture and supplies		415.09
Postage		372.29
Telephone and Telegraph		46.51
Collection Charges, W. H. M. U.		60.65
Advertising		295.60
Incidentals		13.16
		$27,302.19
Cash on hand, June 30, 1922		11,023.66
		$38,325.85

July 1, 1922-June 30, 1923

Receipts

Balance on hand, July 1, 1922	$11,023.66
Contribution for Foundation meeting in Chicago	178.00
From the apportionment and all other sources	76,951.81
	$88,153.47

Disbursements to Institutions

Bangor Theological Seminary	$ 6,166.45	
Fargo College	5,000.00	
Schauffler Missionary Train. Sch.	3,500.00	
Ward Academy	500.00	
Fairmount College	2,112.98	
Northland College	1,250.00	
Pillsbury Academy	4,000.00	
Pacific University	4,000.00	
Piedmont College	4,000.00	
Redfield College	1,200.00	
Rollins College	1,800.00	
Yankton College	4,000.00	
Billings Polytechnic Institute	1,000.00	
Kidder Institute	1,200.00	
Cong'l Training School for Women	1,750.00	
Atlanta Theological Seminary	2,111.25	
Union Theological College	3,575.00	
Kingfisher College	78.72	
Tabor College	1,259.65	
Grinnell College	1,078.29	
Chicago Theological Seminary	102.63	
Thorsby Institute	245.74	
Drury College	4,167.83	
Olivet College	4,000.00	
Doane College	4,000.00	
Howard University	10.00	
Wheaton College (Illinois)	80.00	
Armour Institute	80.00	
		$62,268.54
Rent and Light		692.10
Salaries, administration		9,846.11
Expenses of Trustees		776.11
Traveling Expenses of President		1,250.18
Printing		1,337.22
Office Furniture and Supplies		154.48
Postage		514.87
Telephone and Telegraph		113.09
Collection Charges, W. H. M. U.		182.94
Advertising		1,717.26
Services of Field Representatives		858.25
Transportation Agent		56.00
Foundation Meeting in Chicago		178.00
(offset by contrib. of like amt.)		
Commission on Missions		3,330.07
Council of Church Boards of Education		500.00
		$83,775.22
Cash on hand, June 30, 1923		4,378 25
		$88,153.47

JOINT REPORT
OF THE
COMMISSION ON RECRUITING FOR THE MINISTRY AND THE COMMISSION ON STATUS OF THE MINISTRY

I. CHARTER.

The Commission on Recruiting for the Ministry was appointed by the National Council at Los Angeles, in accordance with the following resolution introduced by President W. D. MacKenzie of Conn. The action of the Council received additional stimulus thru the message of a group of business men presented to the Council by Hon. H. M. Beardsley, of Missouri, in which they urged attention to "the status of the Congregational ministry."

> WHEREAS, The Council recognizes that the supply of fully trained young men for the Congregational Ministry has been steadily decreasing for many years; whereas this decrease has since the war assumed most alarming proportions; whereas this situation constitutes not only a most serious menace to the future life and national influence of our churches, but affords a serious reflection upon their present spiritual life, therefore be it
>
> RESOLVED, That a special commission be appointed which shall be known as the Commission on Recruiting for the Ministry, to consist of ten members, of whom the chairman and three other members shall be members of the Commission on Missions. This Commission shall have full authority to select and appoint a *Director* whose duty it shall be to survey the whole subject of recruiting for the ministry, to study the best methods used by other churches, and to initiate at once, and to carry on a persistent and thorough and far-reaching plan of recruiting. The Commission shall provide for his salary, his office, and travelling expenses, and for such personal assistance as he shall find necessary from time to time.
>
> RESOLVED, That this Commission shall be authorized to expend a sum not to exceed $15,000 per annum, and that it be referred to the Commission in conference with the Commission on the Status of the Ministry to provide for the above annual expenditure for the two years 1922 and 1923.
>
> RESOLVED, That this Commission shall carefully relate its work in a cooperative manner with those departments of the Education Society, The American Board and other organizations which are concerned with the subject of the supply of the ministry.
>
> RESOLVED, That this Commission shall report regularly to the Commission on Missions.

Another vote of the Council was later communicated to our Commission by the assistant secretary of the Council, as germane to our work:

RESOLVED, That we request the National Council to recommend to all the churches the observance of a Vocation Day, on which the need for leaders in religious work shall be placed before Congregational young people and their parents, and that the last Sunday in February be designated for this purpose.

Later the following recommendation of the Commission on Missions was sent to our Commission:

We recommend that the Commission on recruiting the ministry unite with the directors of the Congregational Education Society in choosing an Executive Secretary who shall also be the Student Life Secretary of the Education Society. It is understood that this shall be interpreted in such manner as to aid and in no wise hinder the Recruiting Commission in securing the strongest possible leader.

The Commission on Recruiting as appointed by the Council is given below. Rev. C. E. Jefferson resigned, on account of his work abroad, and also President Wm. J. Hutchins, as he was still a member of the Presbyterian Church, and these resignations were reluctantly accepted. No successors were elected.

Rev. Ernest Bourner Allen, Chairman, Illinois
Dean Charles R. Brown, Connecticut
President Ozora S. Davis, Illinois
Rev. Harry P. Dewey, Minnesota
Rev. Chester B. Emerson, Michigan
President William D. Mackenzie, Connecticut
Rev. Charles S. Mills, New York.
Rev. Frank M. Sheldon, Secretary, New York

II. HISTORY.

The work of recruiting for the ministry took on new form in our churches during the Tercentennary celebration. All the national Boards were included, and later the Education Society secured a student secretary, enlarged its work and at one time had a list of 850 high school and 8,000 college students with whom it sought to maintain contact. It has also had large plans and rendered notable service in the varied work of recruiting, thru conferences, literature, and our whole denominational machinery. The Grand Rapids Council created a commission on the Status of the Ministry, composed of laymen, whose primary task was to secure an increase in the salaries paid our ministers. The Extension Boards delegated Rev. W. S. Beard to work thru the summer conferences and thus help our young people. Then came the appointment of the Commission on Recruiting.

At the outset the Commission was confronted with a variety of problems: *first*, the fact that its work must be correlated with that of at least twelve other agencies, half of them within the denomination, engaged in similar work, whose plans and field overlapped our own; *second*, the task of finding adequate funds to administer its work; *third*, a disconcerting even if challenging diversity of sentiment as to the need for its existence; and *fourth*, the problem of finding a leader

for our special work in the denomination. We set ourselves to friendly cooperation with all our Societies and with other agencies and have maintained it happily.

Our Commission was "authorized to expend a sum not to exceed $15,000 per annum." It has not exceeded that amount, nor come anywhere near it! The Commission on the Status of Ministry found itself unable to share in raising our budget, and was further handicapped by the death of one of its members, still later by the resignation of its chairman. If it had not been for the cordial cooperation of the Education Society and of the Commission on Missions, we should have faced disaster in our endeavor to make "bricks without straw." The latter appropriated $5,000 out of its relatively meager resources to assist in carrying out the will of the Council. The former placed at our disposal its budget of $8,000 for recruiting and merged its work with our own. Later our Director of this work was nominated by a joint committee from the Education Society and our Commission.

In January, 1922, a joint conference was held by the Commission on the Status of the Ministry, the Executive Committee of the National Council, and our Commission, after which the following conclusion was adopted:

> RESOLVED, That the Commission on the Status of the Ministry and the Commission on Recruiting for the Ministry constitute a joint commission in these related subjects, the members of the joint commission cooperating as may seem mutually desirable for the effective prosecution of the objects originally assigned to these two commissions.

III. WORK.

1. The Selection of a Secretary.

The suggestions of members of our Commission and of others revealed quite a number of desirable men for our Secretary-Director. It took considerable time to make quiet investigation as to their training and fitness and to discover which ones might be free to come to us. By natural and friendly processes we were finally led to extend the united call of the Commission and the Education Society to Rev. Harry T. Stock, then instructor in church history at the Chicago Theological Seminary and their Recruiting Professor. His effectiveness in this work, his friendly approach to young people, and his pastoral experience, together with his own sense of Divine leading to our invitation, made his acceptance a source of satisfaction to all. His modesty and his achievements in his work since that time, his feeling that any adequate campaign would involve some years for its fruition, his monthly reports upon his investigations and service, all justify his selection for the work the Commission was set to do.

2. The Situation as the Commission Found It.

Among 6,000 churches, our ministers in active service in 1919 numbered 3,400 or 680 less than in 1914. On Jan. 1, 1920, there were 1,300 churches without pastors. The year book for 1922 was not yet out when this report was written, so no later facts can be given. In 1919

we ordained 107 men and in 1920 our eight theological seminaries had 119 students. We know that the enrollment was larger last year. About 250 ministers retire annually. We must therefore depend upon other denominations for recruits and also use some inadequately trained men. As a denomination, we do not supply our own needs for leaders. The number of men ordained has shown a downward trend since 1890.

Studies made by Mr. Bradshaw when student secretary of the Education Society are interesting if not reassuring. For 55 years, (up to 1920) an average of 20% of our churches have been vacant and approximately 30% or more of our ministers without charge. The charted lines are surprisingly parallel. The situation which confronted us two years ago has been chronic for half a century, with the added dislocation caused by the war. This dislocation included the accentuation of the economic situation, the call of many men to war service and later uncertainty of life-work preparation, both of which intensified two other factors which had been operating for a decade or more, viz., a growing complexity and tendency to specialization in the forms of the ministry itself and a rapid opening of new types of philanthropic and social service, attracting many young people who formerly found their way into the ministry or into foreign missionary work. The men who urged the appointment of this Commission were not mistaken as to the need for its work, and service on the Commission has increased our conviction that a long term of years will be necessary to change the denominational situation. With nearly one-fourth of our churches pastorless and one-third of them barren, according to the report of the Commission on Evangelism, we must keep at the task of securing our full quota of adequately trained leaders. Salaries must come up to the level of a living wage and the competition of too many churches in any given community must be eliminated.

3. Our Service in the Present Situation.

The Commission reports jointly with the Education Society on the work accomplished by Secretary Stock, believing thru his work it has by so much fulfilled the responsibility imposed by the Council. We select from his reports some facts secured and service rendered as worthy of special mention.

(a) A careful study of the entire situation has been made, including our literature, our plans for visitation of colleges, for young people's rallies, institutes and summer assemblies, and for Vocation Day. Valuable data has been secured from State superintendents, theological schools, and district secretaries.

In 1922 between two and three thousand Congregational young people attended the various summer assemblies. They were overwhelmingly of high school age. Pastoral cooperation is needed in securing the right kind of delegates and in conserving the interest awakened. The religious life of the assemblies must be guarded and

quickened. Possibly some unification of curricula may be wisely attempted. . . . In 1921, 22, there were 138 Congregational students in eight seminaries, 20 in the Union Theological College and 20 young women in both Schauffler and the Training School for Women. In 1922, 23, there were 215 students for the ministry in eleven seminaries and universities. The figures for both years are incomplete, but show a slight upward trend. . . . In 21 representative states there were 208 vacant churches in December, 1922, of which 76 paid a reasonable salary and had hope for development. Of 17 states, 6 reported a shortage of ministers, mainly in rural fields. In favorable localities and under right economic conditions, the supply of ministers was equal to the demand. Smaller and rural churches suffered for lack of leadership. The supply of good men is none too great and there are many half-trained and mediocre men.

(b) Fifteen states answered the question, "What problem may the Commission well attack as a first job?" Five said: "Get men for rural and small town ministry and have seminaries train men for this work;" two urge the need for adequate salaries; two ask for emphasis on the quality, not the quantity of the men; others said, "enlist youth in homes and schools," "continue the summer work of the C. H. M. S. and S. S. Society."

(c) Much attention has been given to the coordination of our recruiting agencies. The friendliest cooperation prevails. Time will bring larger efficiency. Every phase of the work is affected. The details are too complex to be discussed here.

(d) A survey by Dr. O. D. Foster of all seminaries, of all types, and dealing with all denominations, shows that there has been a steady increase in the attendance since the war and that there are now approximately 8,300 enrolled. Mr. Stock calls attention to the occupations of the fathers of these students and their home influences. They seem to come mainly from the trades, and religious professions and from country regions. Here are the figures: 1% each from law, medicine, education and public service, 5% from commerce, 8% from manufacturing, 11% from trades, 18% from religious professions, including Y. M. C. A. and social service, 34% from agriculture, and 20% from miscellaneous groups.

(e) Work in the colleges emphasizes the need of adequate preparation by the college itself, if the visitation is fruitful, the value of the *personal* above the public approach, and the importance of reaching young people *before* they go to college.

(f) We now have a new list of 1700 names of young people who are leaders in our churches and who have, or should have, some interest in full-time Christian service. Regular, carefully prepared, letter-bulletins are sent to them and their answers indicate keen interest and appreciation.

(g) The members of the Commission have repeatedly presented the claims of the ministry in public address. Practically all of our

State Conferences have given consideration to some phase of recruiting and so also have a notable number of Associations. Secretary Stock has made the usual tours of groups of colleges and participated in the summer conferences. Vocation Day has been featured every year and literature provided, in connection with it, for pastors, parents and young people. A series of Life-work articles has been presented in The Wellspring.

IV. CONCLUSIONS AND RECOMMENDATIONS.

1. We believe the continuance of a Commission on Recruiting is desirable, in order to focus the attention of the churches upon the need and also to stimulate and direct the work done by all our recruiting officers and agencies.

2. We lay upon the hearts of parents the *primary* responsibility of directing the thought and purpose of our youth into definite channels of Christian service. Next in importance, we call upon every minister to present the challenging need and the tremendous leverage of helpfulness for every worthy cause, which the ministry affords. We remind Christian teachers in the high schools of their directive opportunity and influence and teachers in college and university of their responsibility to conserve high ideals for life service. We call upon our church members to create and perpetuate an atmosphere of encouragement for entering a specific Christian career as wholesome and enthusiastic as that given athlete or soldier, or any professional worker.

3. We believe that the coordination of all agencies of approach in all plans to reach our young people, must be farther considered and developed.

4. We are impressed that our denominational task is one of quality as much as one of quantity. We need to get the *right* men as much as we need *men*. We therefore lay special and approving emphasis upon the values which lie in summer work by young people under the C. H. M. S. and the S. S. E. S., whereby the ability, fitness and temper of our youth can be tested, directed and encouraged. We recommend that individual churches and groups of churches, be found who will take over the support of young people who are willing to do Christian service during the summer season.

5. We believe that continued attention must be given to the matter of ministers' salaries, either by a Commission of laymen or some other agency; and we recommend to all our churches and ministers the acceptance of the fine opportunity afforded by the Annuity Fund for protection in age or disability.

6. We suggest that more adequate provision be made for financing the work of the Commission, and a clear statement made as to how and by whom the funds are to be provided.

PROVISIONAL PROGRAM

Note: The early date of the issuing of this program will naturally call for some changes, which will appear for the most part in the final revision shortly before the opening session.

General Theme: "The Mind of Christ Dominating Life."

The meetings are held in the First Congregational Church on Court Square except as otherwise indicated.

Music and other features will be interspersed.

TUESDAY, OCTOBER 16

2.00 P. M. Organization.
Call to order by retiring Moderator, Rev. William E. Barton, D. D.
Devotional Service.
Election of Moderator.
Prayer by Moderator-Elect.
Election of First and Second Assistant Moderators.
Election of Assistants to the Secretary on Nomination of the Nominating Committee; also Committees on Business, Credentials and Greetings.
Presentation of the Docket by the Secretary.
Presentation of motions relating to routine of the meeting by the Secretary.
Presentation and reference to Business Committee of communications addressed to the Council and motions from the floor.
Report of the Executive Committee.
Report of the Treasurer.
Report of the Corporation for the Council.
Report of the Business Committee.
Report of the Commission on Polity.

"The Presence of Christ in the Church"

3.30 P. M. "Provoking One Another Unto Love": Rev. William Horace Day, D. D., Chairman Commission on Evengalism and Devotional Life.
3.40 P. M. "Warming the Heart"—Rev. F. L. Fagley, D. D., Secretary of the Commission on Evangelism and Devotional Life.
3.50 P. M. "Contact with the Mind of Christ Through Personal Devotion": Professor Luther A. Weigle.
4.10 P. M. "Contact with the Mind of Christ Through Public Worship": Rev. Oscar E. Maurer, D. D.
4.30 P. M. Discussion—Conducted by Dr. Day.
5.00 P. M. Business.

Evening Session at First Church

7.30 P. M. Service of Worship and Praise.
7.45 P. M. Addresses of Welcome: Rev. Neil McPherson, D. D., Mayor E. F. Leonard, and Governor Cox, with response by the Moderator.
8.30 P. M. Address of retiring Moderator: Rev. William E. Barton, D. D.
9.15 P. M. Communion Service—Officiating Ministers: Rev. Richard H. Clapp, and Rev. Marston S. Freeman

WEDNESDAY, OCTOBER 17

9.00 A. M. Council Business.
9.30 A. M. Devotions: Rev. Jay T. Stocking, D. D.

10.00 A. M. "The Amplification of Spiritual Power Through Fellowship": Rev. Charles Emerson Burton, D. D., Secretary of the Council.

10.30 A. M. Report of the Commission on Missions, with discussion.

11.25 A. M. The Foundation for Education.
Presentation of the Biennial Report: President G. W. Nash.
"Missionary Features of the Foundation's Work": Mr. John R. Montgomery.
"What the Foundation has Meant" to
(a) Pacific University: Dr. William C. Weir.
(b) Rollins College: Dr. Lewis H. Keller.
(c) Fairmount College: Dr. John D. Finlayson.
"The Foundation, a Business Agent of the Church and Its Larger Work": President Henry Churchill King, Chairman of the Board of Trustees.

12.30 P. M. Recess.

Joint Platform Meeting of the Missionary Societies

Arranged by the Commission on Missions
General Theme: "The Imperative Resting Upon the Church in View of World Conditions"
Music by Fisk Jubilee Singers, Home Missionary Sawtooth Octet, Foreign Missionary Quartet, etc.

2.00 P. M. Music.
2.10 P. M. "The Unification of Its Work": Rev. Rockwell Harmon Potter, D. D.
2.25 P. M. "The Call for Its Leadership": President Mary E. Wooley, LL. D.
2.50 P. M. Music.
2.55 P. M. "The Opportunity for Its Message": Rev. Charles F. Aked, D. D.
3.20 P. M. Music.
3.25 P. M. "The Price of Its Fellowship": Rev. Edward W. Cross, D. D.
3.40 P. M. "The Need of Its Service": Rev. William S. Beard.
4.00 P. M. Concrete Panorama.
4.50 P. M. "The Assurance of Its Success": Rev. Chester B. Emerson, D. D.

Evening Session in the Municipal Auditorium

7.30 P. M. Service of Worship and Praise.
7.45 P. M. "Christ, the World's Only Hope": Sherwood Eddy.
"Christian America and a Christian World": Rev. Harry Emerson Fosdick, D. D.

THURSDAY, OCTOBER 18

9.00 A. M. Council Business and Reports of Commissions.
9.30 A. M. Devotions: Rev. Jay T. Stocking, D. D.
10.00 A. M. Annual Meetings of the Congregational Education Society and Congregational Publishing Society.
Dean Charles R. Brown, D. D., presiding.
1. Prayer.
2. Call for Meeting.
3. Minutes of the Last Meeting.
4. Report of Nominating Committee.
5. Election of Officers, Directors and Corporate Members.
6. Unfinished Business.

7. New Business.

The Congregational Publishing Society.

1. "Its Educational Ideals and Literature": Professor Luther A. Weigle, Chairman of the Committee on Publications.

2. "Its Business Aims and Service": Arthur J. Crockett, Chairman of the Business Committee and Treasurer.

The Congregational Education Society.

"Its Program and Needs": Frank M. Sheldon, D. D., General Secretary; Dean Charles R. Brown, President of the Society and Chairman of Board of Directors.

11.05 A. M. "The Response of the Young to the Mind of Christ": Francis E. Clark, D. D., President World's Christian Endeavor Union.

11.30 A. M. "The Near East": Rev. Clarence H. Wilson, D. D., Chairman Commission on Near East Relief.

11.40 A. M. "Watchman, What of the Night?": Rev. James L. Barton, D. D.

12.00 M. Automobiles in waiting for half-holiday trip, with luncheon at Second Church, Holyoke.

Evening Session at Second Church, Holyoke

7.30 P. M. Service of Worship and Praise.

7.45 P. M. Address: Rev. Willard L. Sperry, D. D.

Address: "Our Theological Heritage": Prof. Benjamin W. Bacon.

FRIDAY, OCTOBER 19

The Annual Meeting of the American Board

General Theme: **Five Problems of Immediate Missionary Concern**

Morning Session

9.00 A. M. Devotional Service—Conducted by Rev. Jay T. Stocking, D. D. III. "The Irresistible Life."

9.20 A. M. Opening Business.
Minutes.
Appointment of Committees.
Election of Corporate Members.

9.40 A. M. Annual Report of the Treasurer: Frederick A. Gaskins.
Report of the Auditors.

9.55-11.00 A. M. **The Advancing Church in Mission Lands.**
India—Rev. John Chandler, D. D.
China—Rev. Samuel H. Leger.
Japan—Rev. Hilton Pedley, D. D.
China—Rev. Roland Cross.

11.10-11.50 A. M. **What Now in Turkey.**
Rev. J. Kingsley Birge.
Associate Secretary Ernest W. Riggs.

11.50-12.30 A. M. Open Discussion.
Season of Prayer.

12.30 P. M. Noon-day Meeting.

Afternoon Session

2.00 P. M. Business.
Election of Officers.
Reports of Committees.

2.30-3.10 P. M. **The Christian Burden of Needs Unmet.**
Ceylon—Rev. John Bicknell.
Woman's Work—Miss Mary McClure.
China—Rev. Robert W. McClure.

3.10-4.10 P. M. **The Cost of Possible Retrenchment.**
In India, Rev. Henry Fairbanks, of Ahmednagar.
In China, Rev. Eerl H. Ballou, of Teintsia.
In Africa, Rev. Arthur F. Christoferson of Ifafa.
In the Near East, Rev. S. Ralph Harlow, of Smyrna.

4.10 P. M. **The Report of the Prudential Committee.**
Associate Secretary, Brewer Eddy.

4.30 P. M. Open Discussion of the Financial Situation.

Evening Session—In the Auditorium

7.30 P. M. Opening Musical and Devotional Service.
7.45 P. M. Business.
8.00-9.30 P. M. **The Incentives of Great Success.**
India—Rev. L. Curtis Guise, Madura.
Japan—Rev. Frank Cary, Sappero.
The Call and Its Answer: Secretary James L. Barton.
Address: Rev. William H. P. Faunce, D. D.
9.30 P. M. The President's Closing Words: Rev. Edward C. Moore, D. D.

SATURDAY, OCTOBER 20

9.00 A. M. Council Business.
9.30 A. M. Devotions: Rev. Jay T. Stocking, D. D.
10.00 A. M. Annual Meetings of Ministerial Boards, with Report of Pilgrim Memorial Fund Commission.
The Annuity Fund for Congregational Ministers.
The Congregational Board of Ministerial Relief.
Mr. Lucius R. Eastman, presiding.
Presentation of Reports.
American Protestantism Safeguarding the Ministry: Rev. Charles S. Mills, D. D., General Secretary.
Brief Addresses: Lucius R. Eastman; Rev. William T. Boult, Financial Secretary; George A. Huggins, Actuary; Rev. Lewis T. Reed, D. D.; Rev. Oscar E. Maurer, D. D.
11.15 A. M. "The Kingdom in the Country:
11.45 A. M. Fisk Jubilee Singers.
11.50 A. M. "Our Denominational Organ": Rev. William E. Gilroy, D. D.
12.00 M. "The Bible Society"; Rev. Lester O. Schriver.
12.10 P. M. World Court Week; Rev. Sidney L. Gulick, D. D.
12.20 P. M. Address: Rev. Charles S. MacFarland, D. D.

Simultaneous Meetings

For program of Young People's Week-End, see Page 165.
For program of Students' Week-End, see Page 166.

The Mind of Christ for Church Union and Cooperation

2.00 P. M. "Is Union a Dream or a Duty": Rev. Nehemiah Boynton, D. D., Chairman of the Commission on Comity, Federation and Unity.
2.10 P. M. "Organic Union": Rev. Frank K. Sanders, D. D.
2.20 P. M. "The Attitude of the Congregational Churches on Christian Unity and Cooperation": Rev. William E. Barton, D. D.
2.40 P. M. Discussion.
"Practical Unity Through Cooperation": Rev. Robert E. Speer, D. D., President, Federal Council.

3.10 P. M. "Financing the Ministry": Mr. Roger W. Babson.

3.30 P. M. "Our Part in the Promotion of Law and Order": Rev. W. A. Morgan, D. D., Chairman Commission on Temperance.

3.40 P. M. Address: Dr. Wayne B. Wheeler.

The Mind of Christ in Industrial Life

4.00 P. M. "Our Points of Contact": Rev. Nicholas Van der Pyl, D. D., Chairman Commission on Social Service.

4.20 P. M. "The Aims of Labor": Paul Blanshard.

4.40 P. M. "The Golden Rule in Industry": Mr. Arthur Nash of Cincinnati, Ohio.

5.00 P. M. Discussion.

6.00 P. M. **Dinner in the Municipal Auditorium, post-prandial addresses.**
"The European Deadlock and the United States": J. Henry Scattergood, Philadelphia.
Special Music and other Features.

The Mind of Christ in World Affairs

7.30 P. M. Service of Worship and Praise—Conducted by Rev. Thomas H. Harper, D. D., Dallas, Texas.

7.45 P. M. Week-end Mass Meeting, with visiting laymen, students and young people.
Address: Mr. John H. Finley, New York Times.
Music by Fisk Jubilee Singers.
Address: Mr. Fred B. Smith, New York.

SUNDAY, OCTOBER 21

9.00 A. M. Morning Watch—especially for students and young people, at the First Church; conducted by Rev. Albert W. Palmer of Honolulu.

11.00 A. M. Church Services, being sectional meetings of the Council as follows:

First Church: Sermon by Rev. Harry P. Dewey, D. D., alternate preacher for the Council; laymen especially invited.

South Church: Sermon by Rev. Nehemiah Boynton, D. D.; students especially invited.

North Church: Sermon by Rev. Jason Noble Pierce, D. D.; young people especially invited.

Faith Church: Sermon by President Ozora S. Davis, D. D.; ministers especially invited.

Hope Church: Sermon by Rev. Ernest Bourner Allen, D. D.; denominational officials especially invited.

St. John's Church: Sermon by Rev. Harold M. Kingsley; workers among colored people especially invited.

Emmanuel Church: Address by Mrs. Franklin Warner; women especially invited.

Park Church: Sermon by Rev. John R. Nichols, D. D.; church assistants especially invited.

Swedish Church: Sermon by Rev. Gustaf E. Pihl; Scandinavian people especially invited.

Y. M. C. A. Auditorium: Special service in Welsh for Welsh people.

Afternoon Session in the Auditorium

3.00 P. M. Service of Worship and Praise.
3.30 P. M. Council Sermon by S. Parkes Cadman, D. D.
6.00 P. M. Joint Meeting of Young People and Students at First Church.

Evening Session in the Auditorium

7.30 P. M. Service of Worship and Praise.
The Plight of the Farmer and Its Challenge to the Church: Prof. Walter Burr, Manhattan, Kas.
"The Great Evangel": Rev. Charles L. Goodell, D. D.

MONDAY, OCTOBER 22

9.00 A. M. to 12.30 P. M. Sectional Meetings.
I. South Church Auditorium—City Work Conference.
II. South Church Vestry—Rural Life Institute.
III. First Church—Special Methods of Church Work.
IV. Mahogany Room of the Auditorium—Social Service Institute.
V. North Church—Religious Education Institute.
VI. Y. M. C. A.—Educational Institutions with The Foundation for Education.
VII. St. John's Church—Institute for Workers Among Colored People.

2.00 P. M. Council Business.
2.30 P. M. Annual Meetings, The Congregational Home Missionary Society, The Congregational Church Building Society, The Congregational Sunday School Extension Society; President J. Percival Huget, Chairman.
Music: South Dakota Home Missionary Double Quartet.
Glimpses of the Wide Field.
"From the Sun-Smitten Border": Supt. Josiah H. Heald, El Paso, Texas.
"A Larger Parish in Colorado": Rev. William D. Barnes, Collbran, Colorado.
"How the Churches Can Serve the Men of the Army": Colonel John T. Axton, Chief of Chaplains, U. S. Army.
"How the Churches Can Serve the Men of the Navy": Rev. Evan W. Scott, Captain, Chaplain Corps, U. S. Navy.
"The Mission of Congregationalism in the South": Rev. William I. Caughran, Port Arthur, Texas.
Snapshots by Student Summer Workers.
For the Congregational Sunday School Extension Society.
Miss Madeline B. Walter, Boston University.
For the Congregational Home Missionary Society.
Mr. Lee E. Deets, Union Theological Seminary.
Address—"The Dwelling Place of the Spirit": Rev. Lewis T. Reed, D. D., Brooklyn, New York.

Evening Session in the Auditorium

Vice-President William W. Mills, Chairman
7.30 P. M. Music: South Dakota Home Missionary Double Quartet.
Address—"Tourist Birds of Passage": Rev. Kerrison Juniper, St. Petersburg, Florida.
Address—"The Projection of Christianity": Rev. Lloyd C. Douglas, D. D., Akron, Ohio.
President's Address—Rev. J. Percival Huget, D. D., Brooklyn, New York.

TUESDAY, OCTOBER 23

Annual Meeting of American Missionary Association
Music by Fisk Jubilee Singers Interspersed

9.00 A. M. Devotional Service, Rev. Jay T. Stocking, D. D.
9.15 A. M. Report of Executive Committee, Mr. John R. Rogers, Chairman.
9.30 A. M. Report of the Treasurer, Mr. Irving C. Gaylord.
9.45 A. M. Report of Department of Missions, Secretary Fred L. Brownlee.
10.15 A. M. "Our Last Stand in the Mountains": Rev. Ferdinand Q. Blanchard, D. D.
10.40 A. M. "Latin America and Christian Progress": Secretary Samuel G. Inman.
11.10 A. M. "Our Southern Churches—Problems and Progress": Rev. Alfred Lawless, Jr.
11.30 A. M. "Negro Migration and Missionary Implications, North and South": Mr. George E. Haynes.
12.00 M. Adjournment for Council Business.
2.00 P. M. Business.
2.30 P. M. Fifteen-Minute Echoes from the Field.
1. "Congregational Responsibilities in Porto Rico": Rev. George L. Todd, D. D.
2. "Building a Hospital and Demonstrating Agriculture at Greenwood, S. C.": W. H. Hilyard.
3. "Impressions of the South": Miss Marion V. Cuthbert.
4. "Japanese in America, Asset or Liability": Rev. Kiyozumi, Agawa.

3.30 P. M. Council Business, and possibly adjourned meetings of the Societies.

Evening Session in the Auditorium

7.30 P. M. Service of Worship and Praise.
7.45 P. M. Address—"Christian Internationalism": Rev. Charles E. Jefferson, D. D.
Address: Rev. Thomas Nightingale, Secretary Free Church Council of England.

YOUNG PEOPLE'S WEEK-END

SATURDAY, OCTOBER 20

At North Church

3.00 to 5.00 P. M., Conference; Rev. Harry Thomas Stock presiding
Theme: "What Young People Expect of the Church and What the Church Expects of the Young People."
Topic introduced by a pastor.
Discussion opened by three representative young people.
General participation by the young people.
5.45 P. M. Banquet at North Church.
Toastmaster: Rev. Robbins Barstow, Concord, N. H.
Toasts by three young people:
"What Older People Think of Us."
"How We Feel About the Older People."
"How Older and Younger Folks Can Co-operate."
Address by President Ozora S. Davis of Chicago Seminary.

STUDENTS' WEEK-END

SATURDAY, OCTOBER 20

At South Church

3.00 to 5.00 P. M., Conference; Rev. Frank W. Sheldon, D. D., presiding
Theme: "Will the Coming Student Generation be Christian? If so, What Will It Do with Its Christianity?"

"What is Christianity?"

"Does Christianity offer the greatest hope for the solution of our American and International problems, or is there something which offers greater hope?"

"How effective is the Church in demonstrating Christianity?"

"Are students going to lead in Christianizing the World? If not, what kind of constructive leadership will they provide?"

Topic introduced by Rev. H. A. Jump, Ann Arbor, Mich.

Discussion opened by three representative students.

General participation by students.

Music by the Amherst Glee Club.

5.45 P. M., Banquet (place to be announced)

Toastmaster: Rev. Roy B. Chamberlain, Hanover, N. H.

Toasts by three students:

"What we can do with the Christian Program on the Campus?"

"What we can do with the Christian Program in our Home Communities?"

"What we can do with the Christian Program in the World?"

"Congregationalism and the Modern Student Spirit": Rev. Jason Noble Pierce, D. D., Washington, D. C.

Music by the Amherst Glee Club.

SECTIONAL MEETING NUMBER 1

MONDAY, OCTOBER 22

Conference on City Work

South Church Auditorium

Rev. Luman H. Royce, D. D., presiding

9.00 A. M. Devotional Service.

9.15 A. M. "Providing Initial Equipment for Churches and Sunday Schools in New Residential Sections": Rev. George F. Kenngott, Ph. D., Los Angeles, California.

9.30 A. M. Discussion.

9.45 A. M. "A Revolving Loan Fund for Church Extension in the City": Rev. John R. Nichols, D. D., Chicago, Illinois.

10.00 A. M. Discussion.

10.15 A. M. "Relation of City Church Extension Societies to State and National Organizations": Rev. George Legrand Smith, Cleveland, Ohio.

10.30 A. M. Discussion.

10.45 A. M. "The Downtown Church": Rev. William Horace Day, D. D., Bridgeport, Connecticut.

11.00 A. M. Discussion.

11.30 A. M. Question Box, conducted by Director Royce.

SECTIONAL MEETING NUMBER 2

MONDAY, OCTOBER 22

Rural Life Institute

South Church Vestry

Rev. Malcolm Dana, D. D., presiding

9.00 A. M. to 12.30 P. M.

1. A Rural Church Clinic:
   "The Hidden Arcadia of the West": Rev. W. D. Barnes, Colbran, Colo.
   "The Ontario Venture": W. M. G. Von Bushkirk, Oneida, Ill.
   "Getting Men Busy": Rev. J. D. Axtell, Hall, N. Y.
   "Trails in the Aroostook": W. I. Bull, Ashland, Me.
   "New Hampshire Hillsides": Rev. Owen Hardy, Alstead, N. H.
   Discussion.
2. "The Education of the Rural Minister": Prof. John Phalen, of the Massachusetts Agricultural College.
   Discussion.
3. "Housing the Rural Church Program"
   Discussion opened by Rev. Edmund des Brunner, N. Y.
4. "Cooperation with State Agricultural Institutions"—Subject for open discussion if time permits.

SECTIONAL MEETING NUMBER 3

MONDAY, OCTOBER 22

Conference on Special Methods of Church Work

First Church

Rev. George W. C. Hill, D. D., presiding

9.00 A. M. to 12.30 P. M.

1. "Organizing a Church": Rev. Orville L. Kiplinger, Mansfield, O.
2. "The Church Forum": Rev. James F. Halliday, Binghamton, N. Y.
3. "Use of Motion Pictures in Worship": Rev. J. Caleb Justice.
4. "Church Advertising": Speaker to be announced.
5. "The Surprise Service": Rev. Percy E. Thomas, Lowell, Mass.
6. "The Seasonal Parish": Rev. William H. Medlar, Wayzata, Minn.

SECTIONAL MEETING NUMBER 4

MONDAY, OCTOBER 22

Social Service Institute

Auditorium Mahogany Room

Dr. Arthur E. Holt presiding

9.00 A. M. to 12.30 P. M.

"Child Labor in the United States": Owen Lovejoy.
"Civil Liberties in Coal Fields": Jerome Davis.
"Can the Church Reach the Marginal Girls in the Community": Anna Estelle May.
"Can the Church Get the Facts in Industrial Controversy": F. E. Johnson.
Address: Judge Florence E. Allen.
"The Resources of the Denomination for Social Education": Dr. Arthur E. Holt.
Discussion and Resolutions.

SECTIONAL MEETING NUMBER 5

MONDAY, OCTOBER 22

Religious Education Institute

North Church

Secretary F. M. Sheldon presiding

Opportunities and Problems of Religious Education as Churches, Ministers, the Education and Publishing Societies Face Them.

(1) What are these opportunities and problems
  (a) As seen by society representatives.
  (b) As seen by a layman, a minister, and a student pastor.
(2) To what extent are the opportunities being met and the problems solved?

Open Discussion.

(3) What are the next steps?

Open Discussion.

Conclusions.

SECTIONAL MEETING NUMBER 6

MONDAY, OCTOBER 22

Educational Institutions and Foundation for Education

Y. M. C. A. Auditorium

9.00 A. M. to 12.30 P. M.

Round Table Discussion of our Institutions and the Foundation for Education; President James A. Blaisdell presiding, to include the following topics:

"The Place of the Missionary College in the Congregational Program for Education."

"The Place of the Larger College in the Congregational Program for Education."

"The Congregational Foundation for Education as the Business Agent of the Church in Its Approach to the Institutions."

"The Relationship of the Foundation to the Annual Apportionment."

"May the College Club Become a National Association of the Church for the Promotion of Interest in the Educational Program?"

"To What Extent Should Congregationalists Cooperate with Other Churches in the Joint Support of Institutions?"

SECTIONAL MEETING NUMBER 7

MONDAY, OCTOBER 22

Institute for Workers Among Colored People—St. John's Church

9.00 A. M. to 12.30 P. M.

Rev. Harold M. Kingsley, Director of Negro Work, presiding.

"The Northern Challenge": Dr. H. H. Proctor, Brooklyn, N. Y.
Discussion: Rev. C. W. Burton, Chicago, Illinois.

"Pioneering in the Metropolis": Dr. A. C. Garner, New York.
Discussion: Rev. S. O. B. Johnson, Buffalo, New York.

"Adapting the Program to the people": Dr. Wm. N. DeBerry, Springfield.
Discussion: Rev. J. C. Olden, Washington, D. C.

"The Church Situation Today": Dr. George E. Haynes, New York.
Discussion.

THE NOON-DAY MEETINGS

12.30 P. M.

(The following meetings are announced especially that the Springfield public may have opportunity to hear some of the distinguished visitors at the Council.)

Wednesday, October 17:

"America's Great Hour in the Orient": Rev. D. Brewer Eddy, D. D., Boston.

Thursday, October 18:

"Stupendous Tasks of the Modern Church in a World of Storm": Rev. A. Z. Conrad, D. D., Boston.

Friday, October 19:

"Some Observations on the Situation in Europe": Rev. H. C. Herring, Wichita, Kansas; Dr. Chauncey W. Goodrich, late of the American Church in Paris.

Saturday, October 20:

Address: Mr. Fred B. Smith, New York.

Monday, October 22:

"The Supreme Challenge": Judge Florence E. Allen, Supreme Court of Ohio.

Tuesday, October 23:

Address: Rev. Charles F. Aked, D. D., Kansas City, Mo.

CONGREGATIONALISM, CONTINENTAL AND CATHOLIC

The Moderator's Address Before the National Council of Congregational Churches in the United States, Springfield, Mass.

Rev. William E. Barton, D. D., Oak Park, Illinois, Moderator

Fathers and Brethren:

The custom in accordance with which I appear before you for the delivery of this address is one fixed by time-honored observance, and more recently has found authority in a provision in the By Laws of the Council. In the beginning it was not so. The Moderator served during the meeting of the Council which elected him, and had no standing as Moderator, or even as an honorary member, in the next or any succeeding council. In 1886, to facilitate more prompt and orderly organization, the Council voted that the Moderator of the last Council should assume the duty which for lack of any other provision had been performed by the Chairman of the Provisional Committee, and call the next Council to order. That, however, was for nine years, the limit of his added responsibility. In 1896, Dr. A. H. Quint, retiring moderator, inaugurated the present custom. His opening words were:

> "It has been decided by those in charge of the opening of this Triennial session, the ninth of the series, to follow a custom of our English brethren whereby an address, more or less extended, is demanded from the retiring moderator. This new requirement may or may not become permanent."

I am reminded as I begin this address, and remember the meeting of the Council of 1895, the first that I attended, that I have now been present at more councils than Dr. Quint had attended at the time he introduced this method, indeed, more than he ever attended, and that I have listened to all but one of the Moderatorial addresses delivered since this custom began.

> When, in 1913, the Council provided itself with a new Constitution, the responsibilities of the Moderator were increased, and what had been established by custom became also a provision of law.

There is one notable difference between the custom as Dr. Quint began it and as the By Laws now provide for it. Dr. Quint delivered his address from the chair, and prior to the election of his successor; the By Laws provide that the Moderator shall first attend to the election of his successor and deliver his address afterward.

I am reminded of an incident which occurred while I was addressing a commercial organization last winter in Jacksonville, Florida. The President of the body which I addressed confessed to the men to whom he introduced me that he had not known just how to present me. He said he had met a friend that morning and had told him that he was in trouble, as he had to introduce the Moderator of the National Council of Congregational Churches, and was not quite sure what that title implied. His friend, as he told the story, said:

"I can tell you all about that. I was traveling recently in Texas, and I met a colored minister whom I had known in another State. I inquired, and he told me he was pastor of a leading church in Texas, and he said that in addition he was Moderator of the East Texas Association of Colored Baptist Churches. He told me that the Association was then in session in that city, and invited me to come over that evening, when, he said, he was to resign his moderatorship. I accepted the invitation, and he preached a very good sermon. At the close he made this announcement: 'The time has come for me to resign my position as Moderator of the East Texas Association of Colored Baptist Churches, and I hereby resign; and I can lick any colored man that runs against me.'"

I only remark that the By Laws of the National Council prevent such an announcement on the part of the retiring Moderator. He is not permitted to deliver his address until he has actually retired. Beyond this, however, no restrictions are placed upon the retiring Moderator, who is permitted to choose his own subject, and formulate his address according to his own judgment.

It would be in some respects a pleasant, and might not be wholly an unprofitable task, for the retiring Moderator to make some report of his activities during the period of his service. Mine has been longer than the usual term, as I was elected at the beginning of July, and so have served several months more than the regular biennium. As my work began upon the Pacific Coast, and I traveled the full length of the coast, and have since visited the northwest and the southwest, the southeast and New England, I have been able to visit thirty-six states, and to deliver an unusual number of addresses before bodies of churches and ministers, and also before bodies other than those affiliated with the churches. It has been an arduous and a happy experience, and one whose memory I shall cherish. There is not time, however, for me to make extended report concerning these activities and also to say what I greatly wish to say on the broader aspects of our work. I wish to address you concerning our work as an important and integral branch of the Holy Catholic Church, and of our common task and mission as a denomination. There is need in every great institution that from time to time there shall be redefinition of the principles of its faith and polity, and a new appraisal of the spirit of its undertaking. I wish to review with you some aspects of our work as a branch of the Church of Christ, and to speak to you of Congregationalism as Continental in its home field and Catholic in its spirit and mission.

I. The Evolution of Congregational Polity

The founders of Congregationalism in America had no intention of establishing a sect. They undertook to provide for the spiritual need of each community in one church, ministering to the entire population. As the boundaries of the several parishes expanded and met, it was expected that the entire territory, so far as populated by white people, would be ministered to by churches of this order. This conception of the place which belonged to a Congregational church in its community ruled out the contemplation of the local church as isolated either from its environment or from the sisterhood of churches. Stark independency, such as sometimes was assumed by churches in Great Britain, was logically impracticable in America. From the beginning the local churches constituted a fellowship. Growth is a law of life, and growth involves modification. The forms in which the churches expressed their fellowship were modified by

the growth of the colonies, and later by that of the nation. The Westward movement of Congregationalism inevitably developed new forms of fellowship, and demanded organizations through which the churches were enabled to act and think in larger units. The Council *pro re nata* became inadequate. It still sufficed, and still suffices, for certain specific tasks and interests, but not even in New England, and still less in the development of Congregationalism west of the Hudson, was it permanently practicable to limit the expression of Congregational fellowship to such expressions of co-operate unity as could be wrought out through Councils. Spite of the earnest protest of conservative men against what they termed Presbygationalism, the District Association and the State Conference took on added and necessary functions, which are now recognized and no longer disputed.

The evolution of our national bodies is no less interesting and significant. The only way in which at the outset Congregationalists knew how to work unitedly in national and international tasks, was through close corporations, whose governing boards were almost, if not quite invariably, composed of men who stood high in the confidence of the churches, but whose work was independent of any sort of direct control by the churches. The organization of our church life for united thinking and intelligent co-operation on a national scale may be said to have begun with the formation of this National Council at the close of the Civil War. It is true that the Council of 1865 was held before the adoption of the Constitution of the National Council in 1871. None the less, it belongs in this series. Our national life as a denomination received its new impetus in the Boston Council of 1865. The movement there begun may fairly be said to have reached its consummation in the changes wrought in Kansas City in 1913. The reports of the various commissions presented to this present Council, and already in print, make reference in more than one place to the decade which has elapsed since the reorganization of the National Council and of our national missionary societies in Kansas City. Reference to this matter in this present address may therefore be brief. It is enough to remind ourselves that what occurred in Kansas City and what has been in process of development since, has been the result of a continuous evolution, for the most part logical and consistent, which began in colonial days, developed in the spread of Congregationalism westward after the close of the Revolution, received a new impetus at the close of the Civil War, and has now reached this stage of happy consummation—the preservation of our local autonomy, consistently with the expansion of our forms of national organization into a unified and effective Congregationalism, continental in scope and catholic in spirit.

If there are among us any to whom this process has seemed alarming the chief wonder is that they have been so few in number, and on the whole so reasonable in their protests. Dr. Dexter in his day had occasion to defend himself against those who thought his innovations were dangerous to the spirit of historic Congregationalism. Those who in 1913 were disposed to quote Dr. Dexter as a bar to any further progress were perhaps fewer in number and more gracious in spirit than those who in Dexter's day counted him an innovator and radical. The facts of which we should make grateful mention at this time are the good faith and the fine spirit with which our churches, our ministers and our missionary societies have adapted themselves to the new order of things, and the success with which on the whole our several experiments have worked and are working. We shall now need to guard ourselves on the one hand against the assumption that these modifications are final, and on the other hand against the notion that other changes are to be wrought recklessly and for the sake of

change. The changes thus far wrought have been well considered and reasonable adaptations. Congregationalism has not changed more, in its movement from New England westward, than Christianity changed in its movement from Jerusalem into Macedonia and Asia Minor and Italy and the distant portions of the Roman Empire. Our Congregationalism is a living, growing organism. It is preserving the larger unities of the Spirit in the bonds of a flexible and democratic form of government. Congregationalism of today is continental in its domain and catholic in the spirit of its progress.

II. The Evolution of Congregational Doctrine

The Congregational churches have never confessed themselves to hold any distinctive or sectarian system of doctrine. In 1617, John Robinson and William Brewster, being questioned concerning their doctrinal views at a time when the Pilgrims were contemplating their removal to America said:

> "To ye confession of faith published in ye name of ye Church of England, and to every article thereof, we do with the reformed churches where we live, and also elsewhere, assent wholly."

In the colonial period, the Congregational churches, convened in two successive national Councils in 1648 and 1680, skilfully and intentionally evaded the efforts that were made to compel them to define their doctrinal views in terms of their own formulation. Instead, they signified their general assent, first to the Westminster Confession, and then to that of Savoy, with the happily elastic phrase, "for substance of doctrine". The Burial Confession in 1865 was practically nothing more or less than a declaration that the Congregational churches in the latter half of the Nineteenth Century held the essential truth, of the faith of the Pilgrims in the language of the Nineteenth Century and with large liberty of interpretation.

The Creed of 1883, a noble document, as inclusive as it was evangelical, was of incalculable value in expressing the common faith of our churches in dignified form and clarity of definition. The Confession of faith adopted at Kansas City in 1913, a document of extreme brevity and simplicity, is formulated in the same spirit which animated all these earlier utterances.

It cannot be an accident that Congregationalism stands at this time so nearly unvexed by those unhappy and intolerant dissensions which are disturbing some of our sister denominations. The reactionary spirit which followed the war and which imperils the peace of certain of our great sister denominations, has found little expression among us. We assemble in this National Council free from any apprehension of unhappy division such as has disturbed other national religious gatherings.

Congregationalism is broad enough for men of both conservative and liberal systems of theology. Both types of mind are needed; both qualities of religious experience are desirable. The most extreme of Fundamentalists should be at home in a Congregational Church side by side with Christians extremely liberal. Has either one of them faith in a particular system? let him have it unto himself, and never call common or unclean that which God hath cleansed. Congregationalism is intolerant only of intolerance. It cannot tear out of its New Testament the fifteenth chapter of Acts, which made provision for the existence side by side in the same Church of Christ of beliefs and practices widely divergent, nor forget that the one which at first was only tolerated became the dominant type.

We are instructed, and perhaps saddened, when we turn the pages of Church History and review the controversies of the past. For what were the fathers of the Arian controversy contending when they split the Church apart over the question whether there should be a letter iota in the word *homoousios*. They thought they were contending for the truth of the divinity of Christ. We now know that, earnest as was their effort, and unhappily necessary as that quarrel may appear to have been, the divinity of Christ did not depend at all upon the inclusion or omission of that vowel in the extra-biblical word which they chose as descriptive of his divinely conceived substance. Why did the Council of Toledo, in 589, thrust into the Constantinopolitan creed the Latin word *filioque*, and thus rend the western Church from that of the east? The answer is the same; those men supposed that they were defending the doctrine of the divinity of Christ. We now know that the divinity of Christ does not at all depend upon the inclusion or omission of that word. More recent controversies have occurred, based upon a false psychology, the assumption upon both sides being that in proportion as our Lord Jesus Christ was human, He could not be divine, and in proportion as He was divine, He could not have been human. Is a truer psychology to show us that some of our modern controversies, however honestly waged, and with whatever of needed emphasis on either side of truths which the other side obscured, have failed, as the older controversies failed, to discover the real line of cleavage between truth and error?

There was a time when the minds of the people within our churches were greatly exercised over the ultimate fate of impenitent sinners. It was right that they thus should have been concerned. Their earnestness might well put our indifference to shame. Believing as they did that it was a terrible thing for men to die in their sins, believing as they did that the honor of God was involved in his righteous retribution, they wrought out a doctrine of hell and damnation, severe and terrible. Against that doctrine there arose a mighty and a righteous protest. The Universalists came into being as a denomination largely because the time had come when the moral sense of large numbers of Christian people was shocked and horrified by what they believed to be an outrage upon the character of God. It is not necessary for us at this time to indulge in any censure either of those who seeking to uphold the justice of God evolved their doctrines of a material hell, nor of those who seeking to honor his mercy declared their belief in the ultimate triumph of God over sin in every part of the moral universe. Each of them sought in their own way to emphasize an important truth. We ought at this time to be able to acknowledge the degree of truthfulness which each party set forth in that controversy. But can there be any good reason why a denominational cleavage should continue which had its origin in the separate emphasis of particular aspects of truth which both sides now acknowledge? Is not our modern Congregationalism broad enough and inclusive enough and honest enough to set about an effort for the healing of these old divisions of misunderstanding?

The time has long since past when this or any other orthodox communion believes that a man's fitness for heaven depends upon his opinion of hell.

III. The Congregational Churches and Church Union

The divided nature of Christendom was brought home to the churches of America and the world by the conditions which accompanied the World War. There was on every hand an earnest hope that the close of the War would find the churches nearer together

than they had ever been before and working consistently toward some form of permanent and visible union. Instead, it must be admitted I think, that there has been a reaction toward sectarianism. Several of the large denominations are facing a very considerable problem in maintaining such union as they already have within themselves. Denominational consciousness has been strengthened in several of the larger bodies and there is danger of certain breaking up of some of the denominations so that the evil of sectarianism seems at the present moment more likely to be aggravated than diminished.

Congregationalists have said less about church union than some other denominations, but they have consistently practiced Christian union. This present Council will have occasion to pass upon certain final reports with regard to a recent movement in the interest of closer union which appears to have ended without any definite and visible progress.

The various organizations together composing the Church of Christ will need to learn if they do not already know that Christian union and Church union are not synonymous terms; and that unity is far from being the same as uniformity. When the different branches of the Church of Christ really want unity, they will discuss things more fundamental than methods and forms of ordination, and will precede their formal negotiations by such advances as some of them might already make, within their own fold and fellowship, "without tarrying for anie" as erratic Robert Brown was accustomed to say. Real union will never depend upon any trivial or dubitable matter. The fact that such things bulk so large is evidence that there is no very deep demand for Christian unity in the forms and by the methods under discussion.

The historic attitude of the Congregational churches with respect to the matter of Church Union is writ large on all the pages of our denominational history.

Our fathers who brought to these shores the first of the Congregational churches of America, now more than three hundred years ago, gave to their churches no denominational name. They adopted no sectarian creed. They called themselves "The Church of Christ in Plymouth", "The Church of Christ in Boston", "The Church of Christ in Salem", and this is "The Church of Christ in Springfield". When it became necessary to distinguish between two or more churches in the same community, the names which they assumed were either numerical or geographical. They were not sectarian, although the use of the adjective "Congregational" was acknowledged as descriptive of their form of government, and was employed on occasion as a *quasi* official title when it was necessary that some name be used. They were very reluctant to acknowledge any term by which any Congregational church should seem to belong to less than the whole community and the whole Church of Christ. It was their endeavor according to their own declaration, to make the terms of admission to church membership as broad as the terms of salvation, and the conditions of admission to their communion table as inclusive as the terms of admission to the kingdom of God.

As late as the time when this National Council was formed, there were those in our membership who raised strenuous objection to the official adoption of any name which might seem to integrate the Congregational churches into a separate group, cut off even by so elastic an organization as the National Council then was, from the whole body of churches of Christ. This sentiment found expression in "A Declaration of Unity" adopted in 1871 by the National Council with its first Constitution and ordered to be printed between the Constitution and the By-Laws as setting forth the truth that we are Christians first and

Congregationalists only because it is necessary for us to acknowledge some title that defines our corporate unity. This declaration on the unity of the Church was printed in every report of the National Council from the beginning of its organic life until 1910. A portion of it reads as follows:

> "As little did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists, because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and do our own appropriate part of the work of Christ's church among men.
>
> "We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law that in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.
>
> "We believe in 'the holy catholic church'. It is our prayer and endeavor, that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world."
>
> (Minutes of the National Council, 1871, pp. 65-66)

The statement that the Congregational churches adopted a denominational name with reluctance does not imply that they ever have been ashamed of that name, or have failed to defend their right to the use of it.

An interesting incident arose at the time of the Boston Council of 1865. There exists in Massachusetts a corporation known as the Massachusetts Convention of Congregational Ministers, whose existence dates from before the time of the Unitarian division. This body forms an organic link between the Congregational and Unitarian bodies. Ministers of each denomination serving churches in Massachusetts derive benefit from certain invested funds available in old age or misfortune. This body being composed of both Congregationalists and Unitarians addressed a communication to the Council at Boston requesting that in the organization of that Council the word "Trinitarian" be used as a part of the title in order to distinguish between this group of Congregational churches and the other group of Congregational churches known as Unitarian. That communication was referred to a Committee, whose chairman was Dr. Alonzo H. Quint, the same man who wrote the major portion of the Burial Hill Confession. This report, which was unanimously adopted, declined to qualify our denominational name by any sectarian adjective. It defined the right of these churches to the use of the name, a name which, as they truthfully affirmed, had belonged to them before the Unitarians or Universalists came into existence as a separate group. But it said:

"We see no reason, therefore, why we should prefix the name 'Trinitarian' to the name of our denomination. We are no more Trinitarian than we are Unitarian." This latter sentence was not permitted to go by unchallenged. The Rev. Dr. William W. Patton of Illinois moved that that sentence be stricken out, not because he himself objected to it, but lest it should be misunderstood. But the Council declined to strike out that sentence. The report was adopted unanimously and with that striking and significant sentence included in it. (National Congregational Council Report, 1865, pp. 116, 117, and 248).

It will not be necessary to explain to any intelligent person who knows the history of those times that the Council of 1865 was a thoroughly Orthodox body. The Burial Hill Confession alone would be proof of that and the same hand that wrote the Burial Hill Confession, wrote, "We are no more Trinitarian than we are Unitarian." It did mean, however, that the Congregationalists of 1865 in National Council assembled definitely intended to claim as belonging to Congregationalism an area far wider than could be occupied by any mere sect. Those men had a vision of catholic Congregationalism.

A Congregational Church is not a church of Congregationalists in the sense in which an Episcopal Church is a church of Episcopalians, or a Baptist Church is a church of Baptists. It is a church of Christians in which the governing principle is the priesthood of all believers, and in which no sectarian test is applied to exclude any man or woman who loves our Lord Jesus Christ in sincerity.

There is no prospect that Congregationalists will form a merger with any other denomination upon the basis of the required use of any creed, and especially of any ancient creed, as a necessary part of any service in the Church. All time spent in discussing a question of this character is rather worse than wasted. This does not imply that Congregationalists have less high regard than other denominations for the truth more or less imperfectly expressed in those creeds, or because we hold the creeds themselves in low regard. It may even mean that we hold those creeds in too high respect than to attempt to juggle with their plain intent. The Congregational churches in the beginning had no creeds, and were far better off without them than other churches then were with them. In general, our churches now have brief declarations of faith, used as a testimony and not as a test, and there is no ecclesiastical power on earth that can compel any Congregational Church to use a creed which it does not wish to use, or even to continue to use the one that it has adopted. This does not make for confusion or for heresy, but for unity and sincerity. We must claim for ourselves and for those who shall come after us, the liberty which we have inherited, of expressing the eternal and unchanging truths of the Gospel in the terms of each successive generation. This Council speaks in reverent language, and has so spoken, of the creeds in which, from age to age, the faith of the Church has been expressed; but it is that faith and no one of the forms in which it found expression that saves. We consider the Church of today as able to formulate a creed as was the Church of the fourth century, and we will not undertake to fetter our own thinking or the faith of our children with the phraseology or dogma in which the Church of that period sought to interpret Christian truth in terms of a decadent Greek philosophy. We hold the Apostles' Creed in high regard, never forgetting that the apostles were able to get on very well without it, as also are we.

The recent negotiations of a Commission appointed by this body with a Commission appointed by the General Convention of the Protestant Episcopal Church of the United States, have brought intimately to our knowledge the deep earnestness on the part of that communion in its desire for a reunited Christendom. In some respects their earnest desire for Union is a reproach to our complacent indifference; in other respects, however, it is apparent that the Episcopal Church is at present in no position to make effective overture on behalf of Church Union. The High Church element within it will not consent to any measure which could be accepted by this, or any other self-respecting and democratic organization.

The attempt to make some progress toward a healing of the breach between Episcopalians and Congregationalists by some form of re-ordination or joint ordination, has proved completely fatuous. The road that lies in that direction is plainly marked, "No Thoroughfare." The sooner that Episcopalians and Congregationalists understand each other the better.

Congregationalists admit no defect in their orders and if there were a defect they know of no body of churches and no ecclesiastic who could correct that defect. Congregational churches gladly acknowledge the validity of the ministry of the Episcopal Church, but they do not acknowledge in it any measure of superiority above their own. Congregationalists claim for their own ministry all that they can ever admit of validity or spiritual efficacy in any ministry.

Congregationalists have emphasized the prophetic element in their ministry and have stood ever for the liberty of prophesying. It is not to be inferred, however, that they do not claim for their own ministry the full essential of a priestly function. They believe themselves now to possess all the priesthood which any denomination could confer upon them.

Congregationalists seldom use the title "Bishop". It has sometimes been supposed on this account that they admit a lack of episcopal ordination. On the contrary, Congregationalists maintain that they have preserved the episcopacy, and that their ordination is valid, that it is ordination at the hands of bishops. In this contention they make their appeal with confidence to the history of the primitive church, to the New Testament and to their own form and nomenclature.

A Congregational minister ought to be humble, but he ought also to assert himself in his ministerial standing as the peer of any ecclesiastic in Christendom from the Pontiff up. The Bishop of the First Church of Oak Park may be in his own proper person the least and least worthy of the servants of the servants of God; but he knows of no grace, spiritual or ecclesiastical, which the Bishop of the First Church of Canterbury, or the Bishop of the First Church of Rome could confer upon the Bishop of the First Church of Oak Park which the Bishop of the First Church of Oak Park might not with equal propriety and validity confer upon the Bishop of the First Church of Rome or Canterbury.

Our friends in the Episcopal Church in their proposal to confirm and ordain us have taken pains to say that we are at liberty to believe, if we can possibly believe, that we are and have been already confirmed and ordained. They tell us that while the form in which they might confer upon us a supplemental ordination would of necessity imply the contrary, they would out of regard for our feelings make that implied denial as delicate and unobtrusive as possible. To this I can answer for myself, and I think for practically the whole of our Congregational ministry. I was ordained and I was married in the same year, 1885. I have children and grand children by both of these relationships. If any man asks me now to be ordained by a Bishop of the Protestant Episcopal Church in order to make my ministry more nearly acceptable to members of that communion, he doubtless will intend the invitation as a courtesy, and I would receive it as such. But I would answer him with equal courtesy and say that I would consider it equally a compliment if it were suggested to me that my children would appear to him to be more nearly legitimate if I should consent at this time to a supplemental marriage at the hands of a Justice of the Peace.

It has been assumed that Congregationalists assert for themselves no claim to a share in the historic continuity of the Church. On the contrary, we assert and emphasize it. If any religious body has apostolic succession, we think we have it. We cannot admit that any organized body of Christian people stands in closer relationship to the apostles than we do, either in the matters of historic continuity or in the perpetuity of apostolic life and tradition. We do not claim to be the only ones who have preserved the apostolic spirit, but we cannot admit that either apostolic doctrine or spirit belong more definitely to any other body of Christians than they belong to us.

The more clearly other denominations understand this the better. Any movement for reunion which is to include the Congregational churches must meet our churches on a level. We shall assume no spirit of arrogance or superiority in our dealings with others, nor can we admit any affirmation or implication that acknowledges their superiority over us.

From the days of Aristotle until now three main forms of human government have been recognized. From very early times those three principal forms of government have had recognition also in the Church. There is no immediate prospect that any one of them will be superseded or yield its place to the other two. Congregationalists are far from denying that there has been a measure of value in this diversity. Their belief in the apostolic simplicity in their own form of organization does not cause them to deny or to minimize the presence of the Spirit of God operative through these other forms of administration. All these worketh than one and the self-same spirit, dividing to every man severally according as he will. But the original New Testament churches were simple democratic unities, and in Congregationalism it is so today.

Do any believe in a priestly ministry? We believe in the priesthood of all believers, a priesthood whose functions find especial expressions in our ministry. Do any believe in an historic episcopate? We not only believe in it, but believe we possess it. Do any hold to an apostolic succession? If any might glory after the flesh, we more, yet we glory not therein, but in a succession of the apostolic spirit, which we have never pretended to monopolize, but which, by the grace of God we share. As, in 1865, the National Council could say, "We are no more Trinitarians than we are Unitarians"; we, in 1923 can say, "We are not only Congregationalists; we are Episcopalians."

A visibly united church might be a great blessing; on the other hand it might be a disaster and a curse. Precious as unity would be, liberty is still more priceless. With a great price we have attained this freedom and we shall not sell our birthright for a mess of pottage. Whatever forms of church organizations are destined to change and disappearance, government of the people, by the people and for the people is not to perish from the Church of Jesus Christ.

IV. Congregationalism in the Present Life of the World

Of recent and current adaptations of Congregationalism to meet the conditions of life about us, two call for a moment's emphasis and will have their important place in the program of this Council. One of these is a new emphasis upon Christian education. One of our chief glories as a denomination is our establishment of Christian colleges. One of our major reproaches is the extent to which we have neglected them. The Foundation for Education has come to the kingdom for such a time as this. Its part in this program is one of very great significance.

The other matter which seems to me to call for special emphasis is our systematic work as a denomination on behalf of evangelism.

Whatever may be the future of professional evangelism in America, it cannot take the place of pastoral and personal evangelism within the local church. It is the business of the Church of Christ to add to the number of redeemed souls.

Further, it is our duty to press those ideals in ever-growing respect for and closer affiliation with all branches of the Church of Christ until they become dominant in all the earth. Our desire that other denominations shall learn of us is not greater than our willingness to learn of them. We stand in no fear of change. We are bound by no traditions which fetter the free Spirit of God working in the life of the Church. We believe, however, that the hope of the world is in the liberation of the human spirit, its freedom in Christ, its brotherhood in the Spirit of Christ, its peaceable and righteous conquest of the hearts of men and the institutions of mankind. Democracy as conceived by Congregationalism is more than a form of government; it is a philosophy of life; it is a conception of humanity elevated to its normal kinship with God and in that elevation into its realization of effective human brotherhood.

I am speaking of Congregationalism as continental. It has often been told that in the prehistoric ages one or more professors in Andover Seminary advised students going west to become Presbyterians, asserting that Congregationalism had no sphere west of the Hudson. It was a good day for Congregationalism and the Kingdom of God when the Albany Convention, meeting in 1852 on the western bank of the Hudson, brought that false doctrine, as Elijah brought the prophets of Baal down to the brook Kishon, and slew it there. But we have not yet brought forth fruit meet for repentance. There still are good Congregationalists who believe that Congregationalism has no place south of the Ohio, except as a missionary organization laboring among belated peoples. Congregationalism can know no north or south; it is a form of faith for every part of America.

What call we have to perpetuate our particular form of government abroad in our missionary work, is a question of large significance. As in the beginning Christianity had to naturalize itself in its life in the Roman empire, so in going to other lands, Congregationalism must go, and does go, in a spirit of Pentecost, endeavoring to enable men to hear the good news in the language and also in the social and community life of their own nation. The fact that Congregationalism can do this, with all necessary adaptation to the life of native people and the work of other communions, is one test and assurance of its catholicity.

It was the generous custom of the British sovereigns in issuing charters to the American colonies to bound their grants by parallels of latitude north and south, beginning at the Atlantic Coast and extending westward to the Pacific Ocean, or as they called it, the Great South Sea. It has been our custom to smile at their ignorance of geography of America and their complete misapprehension of the value of area lying a few miles back from the Atlantic coast. None too rapidly did the descendants of the Pilgrims and the Puritans appreciate the importance of expansion and the necessity of adaptations as a necessary condition of expansion. The Triennial Convention of Chicago Theological Seminary which called into existence the National Council of 1865, found it necessary or at least expedient to refute the time-honored heresy that Congregationalism belonged wholly east of the Hudson and to declare that any system that had a right to live had a right also to grow, and an equal right to make such changes as were essential to its growth. This might almost be called the Magna Charta of the National Council. It was conceived

in as fine a spirit as that of John Robinson's Farewell Address and his Declaration of the Light yet to Break Forth from the Word of God.

The Pilgrim fathers shared the geographical ignorance of their age. But they had a vision of spiritual possibilities which led them to project their ideals far out through the virgin forest and the lands that were populated by painted savages. The parallels between which they bounded their vision of the future were those of freedom in the Spirit of Christ and of co-operative fellowship in the work of the Church. They had little idea how far toward the sunset these principles might carry them, but they surveyed them due west to include the whole continent of personal life, of social relationship and of corporate fellowship in Church and State. They did not limit their conception of a democratic faith to their individual relationship with God, highly as they esteemed it there. They carried it into education and worship and politics.

The movements of population westward have filled in the areas between the isothermal lines of the original colonial charters and those lines have diverged as they were projected. The American flag now waves proudly over every acre of land that James or Charles or Elizabeth conveyed to the early colonists. The growing population of America has occupied the land, and it now belongs to us to fill the whole area between those parallels with Pilgrim ideals and principles. Let us make no mistake about the permanence of the Pilgrim boundaries of moral and spiritual life. Daniel Webster was right when he said that the greatest thought which ever had entered his mind was that of his personal responsibility to God. Equally was he right when he spoke of liberty and union as one and inseparable, now and forever. In both these declarations he spoke the conviction of the Pilgrims. His thought was moving westward along the parallels of their original boundary. What belongs to us today is to survey anew those lines of high endeavor and noble moral perception and to occupy the whole area between in the name of Christ and free republican government in Church and State. It was their endeavor, as it is ours, to formulate a creed and a polity and a philosophy of life adequate for the life of America and the world. We have no delusion with regard to our accomplishment of this ideal alone or unaided; we have no wish or desire to undertake this achievement in isolation from the rest of the Church of Christ; on the other hand we are not minded to do this as a sect or for the purpose or in the spirit of a sect. We undertake to be the exponents of a Congregationalism, catholic in its spirit and adequate for America and the world.

" 'Tis as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our fathers' graves,
Worshippers of a light ancestral make the present light a crime;
Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward Past or Future, that make Plymouth Rock sublime?

They were men of present valor, stalwart old iconoclasts,
Unconvinced by axe or gibbet that all virtue was the Past's;
But we make their truth our falsehood, thinking that hath made us free,
Hoarding it in moldy parchments, while our tender spirits flee
The rude grasp of that great impulse which drove them across the sea.

New Occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires; we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

It is a happy circumstance and an omen favorable to the life and spirit of our gathering, that this Twentieth regular meeting of the National Council, which celebrates our first decade of progress since the epoch-making gathering at Kansas City, should be held in Springfield. This city was itself one of the finest embodiments of the westward growth of the Puritan movement. Worthily and properly there stands here St. Gaudens' noble monument of the Puritan. Here in this Connecticut Valley were wrought out developments of Congregationalism which could not so well have developed at Boston or even at Plymouth. Here and at Northampton and at Great Barrington and New Haven were wrought out the foundations of New England theology. Here and at Hartford were developed a larger and freer expression of the democratic spirit. Hard by at old Deerfield they hid the Regicides. Close by at Northampton and later at Stockbridge Jonathan Edwards preached and prayed and wrote his weighty treatises. Hard by are Amherst and Williams, Mt. Holyoke and Smith, monuments of the Pilgrim's faith in education. We are surrounded by a great cloud of witnesses. The place whereon we stand is holy ground. We come to baptize our spirits anew at this fount of inspiration. We have not come to praise our Puritan forebears, much less have we come to speak slightingly of their heroic virtues. Less still have we come with any thought of honoring them by formulating our conceptions of truth in their definitions. They themselves would rise from the grave and rebuke us if we did so. Here for eight days and nights we purpose to sojourn, and we trust that we shall take with us more of the Pilgrim spirit than we had when we came, and leave behind us more of it than was here on the day of our arrival.

Hither we have come, from all parts of a nation vastly greater than John Robinson or William Brewster or Deacon Chapin ever dreamed, but every part of which is influenced for good by their consecration and prayer and prophetic vision. Here we sojourn for this inspiring period beside this historic river and amid these glorious hills. We salute the memory of the mighty dead, the men who still rule us from their urns, and guide us as the body of Joseph led the hosts of Israel to the land which God had promised to their fathers. We lift our eyes to the hills, and find the mountains filled with memories of the brave and good. We lift our voices in a solemn shout:

"Deacon Chapin, Mary Lyon, Jonathan Edwards, we are here!"

COUNCIL SERMON

Rev. S. Parks Cadman, Brooklyn, N. Y.

St. Paul's Prayer for the Philippian Church

"Always in every petition of mine on behalf of you all making the petition with joy . . . And this I pray, that your love yet more and more may abound in knowledge and all discernment, so that ye may approve the excellent things, that ye may be sincere and without stumbling to the Day of Christ, being made full of the fruit of righteousness, that which is through Jesus Christ, for glory and Praise of God."—Philippians 1; 4, 9, 10, 11.

St. Paul's letter to the Philippians is full of hidden treasures within the reach of everyone who seeks them in the spirit of his Master. It was penned by the most vital and mobile character Christianity has produced, and the pulsations of his heart are felt in every line of the document. The larger scale and variety of matter of his great letters to Rome and Corinth make comparison with them unnecessary. But of those which reflect his personality, and his conceptions of the Christian life and ministry, the Philippian letter takes the foremost place. It is more tranquil than Galatians; more tender than Ephesians; more irenic than Colossians; more symmetrical than Thessalonians, and more comprehensive than the messages to Timothy, Titus and Philemon. Living in the love which surpassed knowledge; resting and toiling in the peace which is superior to every device and counsel of men, the Apostle relates the things that had happened to him with the joyful confidence that they are for the furtherance of the Gospel. He suggests that a crisis in his appeal from the Jewish Procurator to Rome's tribunal is at hand. He is uncertain whether the decision will bring him liberty for further evangelisation or sudden death. Earthly prospects neither allure nor dismay him. The fascinations of the life to come grow upon his imagination. His once impetuous nature is steadied by his vision of the unseen world. If in his earlier writings and utterances we detect the impatience of a resolute advocate chafed by opposing circumstances, here we find little except the elevation and serenity of a dedicated and mature mind. The tautology of earnestness is still noticeable. But thoughts and sentiments have ripened; a subtle fragrance is distilled from them; captivity of body has released the Apostle's magnificent powers for a fuller, richer service than was possible in the crowded days of his missionary activity.

He reveals his inmost longings and aspirations in language of camera-like fidelity, which gives permanent expression to the deepest realities of his life. The Philippians were absent in the flesh, but present in the spirit, sharing his captivity, tarrying with him in "his own hired house," communing with their revered and beloved teacher while the soldier who guarded him sat at his side. He bares his soul's recesses to them because they exhibited the constancy which is the surest test of individual worth. Their oneness in sympathy and co-operation arouses his unmixed delight. They had made his

temporal wants their particular care. Before the God in whose presence he stands, solitary, a prisoner, and nearing the headsman's axe, he renders thanks upon every remembrance of them. Remonstrance and warning are here, but pitched in a minor key; faith, hope and blessedness are the major themes. Its flow of emotion; its ethical restraint; its blending of mystic certitudes with basic principles and practical details, constitute this love letter of the Apostle the preeminent writing of Christian antiquity in its self unveiling of the founder of Western civilisation.

Philippi was the first European city the Apostle visited and it is easy to believe that his thoughts travelled beyond it into the mighty continent which was to be transformed by his message. Scarcely thirty years had elapsed since Jesus was crucified as a malefactor in an obscure province of the Empire; scarcely ten since St. Paul had told these converts the story of his Lord's cruel death. Yet they already showed a spiritual unity and culture which baffled the strongest social organization mankind has evolved. The unity and culture have survived, but the places where they were first developed have either vanished or sunk into decay. The churches which were foremost in the apostolic fellowship and correspondence are no more. The metropolitan cities where St. Paul upraised the Cross are now as though they had never been. In some instances the Crescent of Islam has supplanted the Cross. Yet the names of these cities and places and of the churches founded there are household words in Christendom. They heard the first proclamation of divine love and wisdom in classic regions. They cannot perish because of their associations with an obscure Jewish tentmaker who was also an apostle of the Lord Jesus Christ and therefore God's magistrate for humanity.

The secret of his authority is disclosed by the text. He says, in effect, "I speak of my prayers in your behalf; and this is what I pray: that your love, which is your recreated life, the soul's entire state and condition, the love of God in you and by you so entwined with the very being of Christ, that He is its predominant partner, may yet more and more abound. But I would not have it diverted by mere impulse or by the uprushes of spasmodic devotion. It is not that love of natural desire in which lingers the taint of self inclination. It is the love of righteousness and of whatever makes for righteousness; the sovereign passion of the will and also of the conscience. Hence it must follow the courses its Author appoints; in comprehensive, organised knowledge; in the keen perceptiveness and delicate intuitions which only such love alone can generate; in the perfect exercise of every spiritual sensibility for distinguishing right from wrong. Let this holy flower of the celestial flame increase, and your motives will be as clear as noontide; your moral appraisements certify the things that excel. Those who observe your behaviour will find in it no occasion for stumbling; no alien elements will pollute your profession in word or deed. When, in the day of Christ

judgment knocks at your door, it shall find you ready, eager, filled with the fruits of godly living. The harvests of beneficence that grow out of His regenerated order will then be yours to offer to the glory and praise of your redeeming God."

To every age of the church, to none more than to our own, the text reads a needed lesson. It recalls all believers from the waste of earthly strifes and the vagaries of theological quarrels to the religion of inwardness and freedom as it was revealed by our Lord. It reminds us that we are not at the mercy of traditions, however venerable; nor of external rules of doctrine or practice, however well entrenched. It emphasizes that historic Faith, conceived in Eternal Love, consummated in an Eternal Sacrifice, the center and the life of which are in "Jesus Christ, the same yesterday, today and forever." Here is the meeting place of sects and creeds, the reconciliation of sincerely contending factions. As the sky overarches sea and land so does this profound and moving prayer cover with its warmth and light the entire Ecclesia. God's evident favor streams from its fervent petitions upon the shortcomings as well as the achievements of His faithful children. It kindles their penitence and their praise; it casts them down that it may lift them up forever; it purges them of their dross to fit them for the holiest society. It is

> "The Love that gives to every power a double power
> Above their functions and their offices."

We share St. Paul's unfaltering confidence in its eventual triumph, and in that of the Gospel which it created. Its source, its manifestation, its experimental values, its record in the missionary operations of the church, forbid us to doubt its future sovereignty. By it the veil has been taken off the face of many nations. It maintained Christian institutions and Christian literature in the two Western Empires, Christian institutions and Christian literature in the Empires of the Caesars and of Charles the Great. Its expulsive power moved St. Augustine to write his "City of God" when Rome's fall shook the world. It inspired the eloquence of St. Crysostom and of the three Gregories. It caused the Roman Pontificate to become the citadel of the Faith for seven hundred years. It enabled Dante, St. Thomas Aquinas, Marsiglio and Wyclif to perceive the defective relations of the church with the political State. It dwelt in the Reformers who restored to the freedom of the believer and of prophecy their apostolic meanings. It gave the Pilgrims the courage and fortitude by means of which they recast American Protestantism as a creed of religious liberty. It drove Wesley out of clerical Oxford into the moral wilderness of the eighteenth century that he might rescue nascent democracy from blasphemy and ruin. It despatched missionaries to the uttermost parts of the earth and by so doing, insured the perpetuity of our domestic churches.

II.

These outstanding personalities and events challenge modern Christianity. It cannot plead ignorance of the triumphs of divine love operating in wisdom toward those who are without. Nor can it avoid the conclusion that the Church must be quickened, unified, enlarged on every side before she equals her own past and constrains society to fulfill the purpose of God. If she makes St. Paul's prayer her own, in so doing she assumes that the gifts it entreats are at her disposal. The assumption involves an unspeakable responsibility. Can she have, according to her faith, God's grace and guidance for the human race? Why, then, are they not in her to abound; to regenerate and equip her as the "alter ego" of her Lord; bearing in her body the marks of His sacred Passion; informed in her every member with His life giving strength? Such is the reasonable demand made upon us by saints and sinners alike. They ask that we shall do credit to our own principles, and furnish sufficient vehicles for the communication of a matchless ideal of life. As to whether the demand is met there are differences of opinion. Nor does the answer lie on the surface of the situation. It is complex beyond the ordinary, and certainly it cannot be handled by opportunists who would lower the mysteries of divine grace to a naturalistic level. They may cling to the hard and fast distinction between what in religion is mystical and what rational, but they will not be the spiritual guides of this visible world. They may serve faith by protecting it against superstition. But the unfathomable might, the creative range, the incalculable supremacy of the love behind that faith, are not vivid to their apprehension. Much that is fair and seemly in the modern learning is due to the valuable contributions of Christian thinkers and scholars. The pity is that the Shecinah of a love other and higher than our own does not always hover over its shrine. Doubtless Christianity is hospitably received by the majority. A few there are who patronise it with fatuous complacency. Fewer still, however, contend that there is nothing outside the universe of time and space. Hardly any venture to assert that our Lord's example and teaching should not universally prevail. It is generally conceded that the church is an indispensable creation of God; that the Bible which she wrote and compiled covers nearly everything within the confines of man's existence. The critical methods which place its light upon a golden candlestick have earned our gratitude. Every valid result of their enterprise is well worth the cost of its acquirement. Yet the devout preacher and hearer of the Word query why it does not search the heart and conscience as it did in a less instructed age. We hunger for the Pentecost of heart which erudition whether heterodox or orthodox, does not seem able to invoke. Multitudes of our brethren concentrate their prayers upon the assembly. They inquire through it when the heavens will brighten and the Sun of Righteousness shine forth once more. They ask how

long the church they love must wait for the God who comes in mercy and in judgment to impart the religion of the text—uncreate, limitless, vivifying religion—free from every earthly stain, productive of its own theology and forms; giving to our Israel and to the church catholic their second spring.

Meanwhile we are not without auspicious omens. The pretensions of the temporal are thrown into too bold a relief to be acceptable to an intelligent morality. The church is keen about ethical ideals, and their application in large realms of action. She was seldom more vigorous in denouncing wrong. There is a real anxiety for the essentials of the Faith, albeit with a zeal which sometimes outruns discretion. But when we crave the apocalypse of love which St. Paul unfolds before us because it was a fire in his bones, the present plight of nominally Christian nations demonstrates its absence. A barrenness no culture can remedy characterizes much institutional religion. The onpressing determination to build all things according to the pattern on the Mount has faltered in a moment of unprecedented pressure. These matters are with us, sleeping or waking, because the Puritan consciousness of God, though mocked and derided by the profane, gives us no peace till we find it in the doing of His Will. If the type of religion we inherit were no more than a code of formulas, a discipline fenced about with ornate symbolism, we could retreat upon their mundane support. But it was reborn in ancestors of the Pauline school who did not hesitate to enter within the cloud nor to claim their priesthood in the blaze of the eternal throne. Their trust was not in a mediating hierarchy, but in a mediating Redeemer; not in a creed nor a book, but in a Person and a Life. Upon them rested that ineffability which is the token of a mystical faith; and they translated it into a practice which in this land revolutionized church and state. Their lives shine on ours like a radiant path across a fog bound ocean; a path for the elect to tread, leading straight into the City which hath foundations.

Having tasted of these powers of the world to come, we are not of those who turn back before the battle is won. But the winning of it will bring us into unexpected ways. The Christian obedient to the vision of Love is detached from the sensible world that he may contemplate it in the perspectives of eternity and serve it from above. He will understand what Lucretius meant when he described the mountain peak where the shouting and the tumult are lost in the silence reigning there, and the scouring legions on the plains below are apparently motionless. A similar elevation is the first outcome of our response to the Apostle's prayer. It raises us up to sit with the Lord of love in heavenly places. The church militant is in need of this communion with the holiest in the height. From that vantage point she is assured that the temporal takes its determinate leap and vanishes. Yet heedless of this truth, nearly every phase of man's historic growth has been blinded by the fierce glare of visible things and our

phase is not exempted. It seems incredible, in view of the last century and a half, that experts should suspect a decline in modern civilization. Nevertheless, they offer substantial reasons for the suspicion. One-half the knowledge gained they affirm is negligible; to what hellish uses the remainder can be put we ourselves are witnesses. Madam Bisson recently pled with the Academy of France for a restitution of faith in the Unseen, since materialistic thought would incur further catastrophe. This impending doom is painted in the blackest colors by a trained observer of society who insists that no self analyis, no confession of wrong doing, can stay the eclipse into which Christendom passes. Its inscrutable dispensation is a genesis in itself, without fixed duration, for which neither east nor west has the reasoned knowledge required to explain it.

References to the ritual of despair would be irrelevant did they not warn us against the sensational treatment of human experience. Its weird imaginations are foreign to the life which is hid with Christ in God. Those who harbor them are beseiged by the "fears which have a thousand eyes to plague their beating hearts." They aim at the actual and hit the fantastic. But believers in the Divine Order, knowing the worst, can labor for the best and leave the rest to God. Upon His threshing floor the time spent is always winnowing the chaff from the grain. We are not to be entangled by the terrors or the fascinations of man's fleeting physical environment. Stress as much as you please the need of its betterment, for the spread of commerce, the adjustment of industrial disputes, the housing of the poor, the education of the people. Yet the servant of God who, from the Mount of Light, looks into love's perfect law of liberty, and continues therein, learns that not even the betterment of this changing world, but the vital union of all souls with the changeless goodness and holiness of God is the primal duty of the Church. Their real citizenship is eternal; in, and not around them, the die is cast for peace or war, for progress or death. Neither their praise nor blame nor any prophetic word, closes man's case with his Maker. He alone knows our frame; He remembers that we are dust. He foresees in the strange duality of human nature and human life the final conquest of righteousness. The lover of God will share His will for His children. He will perceive that though "man is a reed he is a thinking reed", and that "all his dignity is in his consciousness." The silent spaces of nature above, the absurdities and tragedies of existence beneath, the brutality of death cannot quench that consciousness. Let us abandon the lower levels which have no rational terminus, and convey our message to the hidden man of the heart, if we would know the meaning of Christ's cry as He faced His ordeal: "*All souls are mine.*"

III.

Thus far we have climbed the steep ascent of love's wisdom, its elevation of the whole being, its vision of the race. But constantly before this vision is the sacrificial ministry that love inspires; a min-

istry in which the highest life suffers with gladness for the sake of the lower life. Its eminence is the source of its compassion, of its sense of justice, of its constraint toward the good of others. No geographical boundaries interfere with its universal radius. Seeing Jesus as its High Priest, it sees all men complete in Him. His reign from the Cross has hallowed and magnified the mission of the Church in every land. It will not be ended until all nations have heard the Gospel's joyful sound and obeyed its call. Does the vision daunt our tamer day? Is it deflected by the contemptible ideas of success that relate to getting and spending? by the happiness evanescent as the dew? Then recall that even an Asiatic nomad knows full well what he wants, and is content to get it. Yet once he realizes his deepest self, he will start the prayer wheels on which a million petitions revolve daily to satisfy the longings of his heart for freedom and for rest. Recall again the homeless Pilgrim, tossing upon the North Atlantic in a rude and ill-found ship; doubtless a far less congenial memory for lovers of this world than Cleopatra in her gorgeous barge floating on the unruffled Nile like "a burnished throne." In the Egyptian Queen, if you please, is the smooth, full-running exploitation of the human machine to the satisfaction of the mechanic. Nevertheless, the Pilgrim came out of great tribulation to be the builder of commonwealths, whereas the grand lady glided toward suicide and the destruction of a vast empire. Truly wisdom is justified of her children!

I venture to think that the soul of the Pilgrim is still ours. It is averse to the hole and corner existence of the well fed and the bovine. It rejects the vulgar social estimates that are too often repeated and too seldom weighed. Its delight is in the law of its Lord, and this law leads it into many a daring quest. It maintains that to breast the heights of Love heroically makes the heroical man. The voice from the Mount that summoned Abraham from plenteousness to pilgrimage resounds in its recollection. This is the voice of Faith, whose resonance drowns the far too prevalent discordance of the voice of Fear. It bids us hope, and see our hope frustrated—then hope again. Listen to its trumpet note in the opening words of the original Gospel attributed to St. Mark. The author quotes the unknown seer of Israel's exile: "Behold, I send my messenger before thy face, Who shall prepare thy way; the voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight." The prophet viewed all preceding ages as a prolonged preparation for God's further entrance into human history. The Evangelist applied the prophet's rhapsody to the revelation of the glory of God in the face of Jesus Christ. It repeats its solemn admonition to the countless multitudes who will never know what life is till they know it in His life. It lays upon the Church the too long delayed enforcement of His ideals. Truth as opposed to lies, freedom as opposed to tyranny, justice and right as opposed to injustice and wrong, these are God's requirements made through Christ upon us. These are the signs and tokens of Christianity's perpetual miracle. These are the corrective

forces of erroneous times, which shall yet bring down over rank States, chastising their menace and rebellion.

Are there any evidences in the Church that the prayer of St. Paul is being answered; that her love yet more and more abounds in super-knowledge and supersensitiveness? The answer is in the affirmative. The need is recognized for one visible universal Sacred Society in the world for the moralisation and balancing of political predominance. The unconditioned Church has already passed, and the unconditioned State is passing. Catholicity is as congenital to Protestantism as separation. Its reintegration is carried forward by the ameliorating drift of ordained events. We seek by love's illumination the oneness which is to precede and not to follow the unity of nations. Whoever doubts this, not many will doubt the benefit of that ever-deepening unity which finds expression in a common affection for the living God, for His Divine Order in the world, and for His intelligent creation. The necessity for the unity is ascertained by the condition of our fellow men, and by reason working on the loftier levels of the text.

The operation of Christian principles is further revealed by the gradual weakening of national and racial prejudices. Their revival in certain quarters is simply paganism at bay. St. Paul anticipated their submergence in his declaration that henceforth he would know no man after the flesh. Gone forever were the tribalisms, the imperialistic divisions, the gulfs cloven by color, culture and distance. The race was marshalled before the Apostle's eye. The King of Love came into the picture. He, too, was no more under fleshly limitations, while all born of woman were federalized in Him and in the kingdom of His Spirit. These are our principles, unless we propose to betray Him. Nor can we transfer them to those who pose as guardians of the peoples. They have been shut out from the real interpretations of the great things that have occurred in recent years. They constructed a psuedo-civilisation which could be blown up by a pistol shot, with results that made hell itself turn pale. A civilisation so exposed condemns itself, and justifies our insistence upon its regeneration. These conclusions, once adopted, prevent in us the mixed determinations for radical betterment which are afraid of ridicule; the vanity that will not incur a rebuff, the faintheartedness due to sullen pride which wants to be sure of its ends before it will risk its means. They breed that courage which ignores "intellectuals" whose patronage of religion is the armor of the half-witted. Courage in turn, abolishes the dread of life which visualises doom ahead and ready to pounce, or even suspects that its Author may turn out malignant. It has been pertinently asked what such courage cannot accomplish in a world of cross purposes, where so many people find their resolution to do well in the well doing of the few? It is Christian courage; "valor without vengeance," blended with patience, with fidelity and with the understanding of moral and spiritual values.

I have come to the last word before touching more than the fringe of the Apostle's prayer. Yet I beseech my brethren not to put

it from them. If some things offered here are set aside because the high is too high, the heroic for earth too hard, may not faith communicate in us its realizing power? We cannot escape the truths that St. Paul incorporates herein the language of devotion. They show us that what should be is the sole and the sure ground for that which is. No heart that has felt the touch of Christ's release will refrain from paying tribute to the love that comes from afar, to be men's most intimate and dominant motive power. Lifted into wisdom's atmosphere, above every warring element, may we not regard the situation as this battle scarred veteran regarded it. He, too, knew depression and wondered why the strength and loveliness of the Gospel should not prevail over hate and faction; why it did not purify the human fabric of its heathen antagonisms. But he also knew that though forgotten by some of his converts, and not heard at all or else totally unheeded by a world covered with the autumnal tints of dissolution, the love that left every Christian soul did not lose itself in the sky. It became a fortress aflame because the Author and the Finisher of St. Paul's Faith forgets nothing. He faced the facts; he indulged no sentimentalisms, and after gazing into a depth of turpitude which we cannot even imagine, he fared forth to preach the Gospel of Redemption. And why not? From the Nebo of his vision he surveyed the spiritual landscapes of the race. Behind him were the dreary sands, the sterile solitudes of misspent ages, of lives never really lived, of deeds best disremembered. There were the blood stained relics of hopeless fury, the slow sure stagnation of vicious excess. Around him the marvellous Empire whose citizenship he cherished lay like a giant in the embrace of a courtesan slave. But before him arose the new world in which dwelleth righteousness. After countless conquests over untold corruptions and abuses would come the day of Christ, the day of consummation and of victory. That day is nearer now than when St. Paul thus believed, and prayed and wrought. For its coming God is yet to shake the heavens and the earth; the sea and the dry land. Those who herald it in love's utmost energies have no cause for fear. Those who would delay it ought to fear. But its last word is love, the love of holiness, of justice and of peace. And if we never cease, in loving God, to love these virtues, we can never lose what we thus love.

MINUTES

TUESDAY, OCTOBER 16, 1923

AFTERNOON SESSION

The Twentieth Regular Meeting of the National Council of the Congregational Churches of the United States convened promptly at 2.00 o'clock, Tuesday afternoon, October 16, 1923, on the call of the retiring Moderator, Reverend William E. Barton, of Illinois, in the First Congregational Church of Springfield, Massachusetts.

The devotional service was conducted by Reverend William G. Ballantine, of Massachusetts, who read the thirteenth chapter of First Corinthians as the Scripture lesson, and by Reverend Frank Hugh Foster, of Ohio, who offered prayer.

The Council then joined in singing the well-known Congregational hymn by Dr. Leonard Bacon, "O God Beneath Thy Guiding Hand."

Election of Moderators

The following Board of Tellers was appointed by the Moderator: Messrs. Hood of New Jersey, Ainsworth of Massachusetts, Warren of South Dakota, Atwood of Missouri, Milne of Illinois, Kiplinger of Ohio, Holmes of Nebraska, and Dyer of California.

Reverend Rockwell H. Potter of Connecticut placed the name of Hon. John M. Whitehead of Wisconsin in nomination for Moderator. This nomination was seconded by Reverend H. L. Bailey of Massachusetts. Rev. G. T. McCollum of Illinois nominated Enos H. Bigelow, M. D., of Massachusetts; seconded by H. K. Warren of South Dakota. Reverend Harry Peabody of Wisconsin spoke in support of Mr. Whitehead and Rev. Israel Ainsworth spoke in support of Dr. Bigelow. Rev. Chester B. Emerson of Michigan placed the name of Rev. Rockwell H. Potter of Connecticut in nomination for Moderator; seconded by Rev. H. E. Brown of Illinois.

Organization

While the ballots for Moderator were being counted the Fisk Jubilee Singers rendered several selections and Secretary Charles E. Burton, by common consent, presented a docket and motions relating to the routine of the meetings which were adopted as follows:

Voted: That the provisional docket contained in the printed program be approved as indicating the general order of the Council's business; action in modification of the same, or in fixing specific hours for reports or business, to be taken on recommendation of the Business Committee.

Voted: That the following matters be referred to the Business Committee for their consideration and proper instruction to the Council:

The Memorial from the Massachusetts Conference on Peace Instruction printed in the Grey Book—page 14.

The overture from the Cleveland Association regarding Unity.

The Memorial from the Los Angeles Association regarding reversionary deeds to Congregational Church property.

The Memorial from the Ohio Conference regarding club rates for the Congregationalist and Missionary Magazines.

The Memorial from the Rural Life Discussional held in Concord, New Hampshire, in 1922, asking the appointment of a Country Life Commission.

The several invitations for the next meeting of the Council.

The Memorial from the Wisconsin Conference regarding the Foundation for Education.

Correspondence concerning the relationship between the Federal Council of Churches and the National Council.

Request for presentation of the American Peace Award.

Communication regarding the preservation of sacred places in the Holy Land.

Resolution for a Christ-like and Warless World from Jerome Davis of the American Sociological Society.

Request for photographing the Council.

Request for a hearing on the interests of the Congregationalist.

Recommendations of the special committee on Interracial Relations.

Voted: That when reports and recommendations are made by regularly constituted Commissions and Committees, such presentation shall be equivalent to a motion from the floor and its support without waiting for such formality.

The Tellers reported the election of Rev. Rockwell Harmon Potter, of Connecticut, as Moderator.

Rev. Hilton Pedley of Japan was elected First Assistant Moderator, and Rev. Charles W. Burton of Illinois was elected Second Assistant Moderator.

The newly-elected officers were escorted to the platform.

Words of appreciation and encouragement were uttered by the Moderator-elect who also offered prayer.

Mr. Clifford B. Potter, Chairman of the Springfield Executive Committee, presented a gavel to be used during the sessions of the Council, which was made from wood taken from one of the former pulpits of the First Church of Springfield.

On the report of the Nominating Committee the following appointments were made:

Business Committee: Chairman, Rev. Albert W. Palmer, Honolulu; Rev. F. B. Richards, Vermont; Rev. Robt. R. Wicks, Massachusetts; Rev. Wm. D. Street, New York; Mr. Geo. M. Herrick, Illinois; Mr. W. D. Balcom, New York; Rev. L. H. Keller, Georgia; Mr. Fred M. Wilcox, California; Mr. A. M. Gibbons, Ohio.

Committee on Credentials: Chairman, Rev. Chester B. Emerson, Detroit; Rev. F. J. Scribner, Wisconsin; Pres. William C. Weir, Oregon; Rev. B. D. Evans, Pennsylvania; Mr. C. D. Heywood, Iowa.

Assistant Secretaries: Mr. T. J. Spencer, New York; Rev. Lloyd C. Douglas, Ohio; Rev. Geo. Mahlon Miller, New York; Rev. Charles C. Burger, New York; Rev. Richard O. Ficken, Ohio; Rev. Harold G. Vincent, Massachusetts; Rev. Enoch Bell, Massachusetts.

Rev. William E. Barton moved that the Nominating Committee be directed to present at an early session a Committee on Findings, to whom shall be referred all resolutions presented to this Council, other than those relating to the organization and business of the Council, such committee to serve during this meeting and make full report before its close, the service of this committee to cease at the end of the present meeting of the Council. Carried.

Report of Executive Committee

Rev. Charles F. Carter of Connecticut, chairman of the Executive Committee of the Council called attention to the report of the Executive Committee on pages 13 and 14 of the "Grey Book" and the Council took action as follows:

(1) *Voted:* That the following be appointed corresponding members of the Council: All pastors of Springfield Churches, State Superintendents who are not delegates, Dr. C. S. Macfarland, Dr. E. B. Sanford, Dr. Sidney Gulick, Dr. Stanley Morrison, Vice-President of the Australian Council of Congregational Churches, Dr. W. E. Gilroy, Mr. Rolfe Cobleigh and Dr. F. H. Lynch.

(2) *Voted:* To receive as fraternal delegates representatives present from the German Evangelical Protestant Churches.

(3) *Voted:* That the Council approve the recognition by our churches of the Walloon-Hugenot Tercentenary Celebration on April 24, 1924.

(4) *Voted:* The appointment of a Committee of Five to report within three days as to the number and character of the commissions desirable during the next biennium.

(5) *Voted:* That the National Council commend to the Commission on Missions the wisdom of setting apart 1% of the apportionment to meet our fair quotas in the support of such undenominational causes as the American Bible Society, the Federal Council of Churches, the Protestant Churches of Europe; which at present are seeking support through appeals to the churches individually, thus obviating the need of such appeals.

(6) *Referred to Business Committee:* That the Council recommend that the per capita contributions of the churches be increased two cents in order to secure a continuance of the present publicity and

adequately to sustain the work of the commissions, looking forward to the complete support eventually of the Commission on Evangelism, thereby relieving the Home Missionary Society of the responsibility.

(7) *Voted:* That we refer to the Council the place of the next meeting.

Report of Treasurer

In the absence of the treasurer, Mr. Frank F. Moore, Secretary Charles E. Burton called attention to the Treasurer's report as printed on page 25 of the "Grey Book". This report was referred to the Executive Committee for approval and audit.

Report of the Corporation

A report of the Corporation for the National Council on pages 15 and 16 of the "Grey Book" was submitted by Secretary Charles E. Burton and approved.

Report of the Commission on Polity

The report of the Commission on Polity, pages 61-66 of the "Grey Book" was submitted by the Chairman, Reverend William E. Barton, who gave formal notice that at the earliest possible business session the proposed amendments would be read and acted upon.

On report of the Nominating Committee, the Commission on Evangelism was appointed to serve during the biennium. See Directory, pages 6-12.

After the business session the Council proceeded with the order of the printed program. The general theme, "The Presence of Christ in the Church", was treated in various phases by Rev. Wm. H. Day of Connecticut, Rev. Frederick L. Fagley of New York, Professor Luther A. Weigle of Yale University, and Rev. Oscar E. Maurer of Connecticut.

TUESDAY, OCTOBER 16

EVENING SESSION

The evening session began promptly at 7.30, with a service of worship and praise, conducted by Rev. A. E. Randall of New York. After singing the hymn: "Glorious Things of Thee Are Spoken" addresses of welcome were heard by Rev. Neil McPherson of the entertaining church, Mayor E. F. Leonard of Springfield, and Hon. Frederick W. Cook, Secretary of State of Massachusetts, to which the Moderator responded in words of cordiality and appreciation. The Fisk Jubilee Singers entertained the Council with delightful music.

The retiring Moderator addressed the Council upon the subject: "Congregationalism, Continental and Catholic." After singing the hymn, "I Love Thy Kingdom, Lord" the Communion Service was administered by Rev. R. H. Clapp of Connecticut and Rev. Marston S. Freeman of Tennessee.

An overflow meeting was held in the Municipal Auditorium, with Rev. Wm. H. Day of Connecticut as presiding officer. Addresses were made by President Ozora S. Davis of Chicago Theological Seminary, Hon. Frederick W. Cook, Secretary of State of Massachusetts, and Rev. Chas. F. Aked of Missouri. Music was furnished by the Fisk Jubilee Singers.

WEDNESDAY, OCTOBER 17

MORNING SESSION

The Council was called to order promptly at 9 A. M. by the Moderator. On behalf of the Nominating committee, Rev. R. W. Gammon of Illinois, asked for instructions concerning the proposed Committee on Findings. A motion by Judge Peck of Connecticut to reconsider the action referring the appointment of this Committee on Findings to the Nominating Committee was lost after brief discussion.

Cleveland Overture On Union

The Business Committee granted fifteen minutes for the presentation of an overture from the Congregational Union of Cleveland and the Cleveland Presbytery, to the National Council of the Congregational Churches and the General Assembly of the Presbyterian Church in the U. S. A.

Revs. D. F. Bradley, Ferdinand Q. Blanchard, Irving Maurer and O. L. Kiplinger, all of Ohio, spoke to the overture. On motion of Rev. D. F. Bradley the following resolutions were unanimously adopted:

1. Resolved that the Council has heard with deep satisfaction of the steps taken towards organic unity by the Presbytery and Congregational Union of Cleveland, and affirms its desire to carry that merger to completion throughout the nation.

2. That the Council instruct its Commission on Comity to study the Plan of Union as presented by the Presbytery and Congregational Union of Cleveland, and present that or some other plan to the Council at this meeting as a basis of conference with the General Assembly of the Presbyterian Church of the U. S. A.

The following telegram from Edw. G. Swiggett, Stated Clerk, of the Synod of Ohio, Presbyterian Church was read:

"Cincinnati, Ohio, Oct. 16, 1923.

"National Congregational Council,

"Springfield, Mass.

"Synod of Ohio Presbyterian Church voted that action looking toward union of the Congregational Churches and the Presbyterian Church in the U. S. A. is looked upon with favor.

"Edw. G. Swiggett,
"Stated Clerk"

The proposed plan is as follows:

A PLAN OF UNION

For the Congregational and Presbyterian Church

Preliminary Considerations:

Most plans of union have been wrecked upon the rocks of disagreement of the following specific sort: (1) Creed, (2) Church Government, (3) Status of the Ministry.

It is virtually impossible to draw up any creed upon which agreement can be had. It is hard to effect a new basis of clerical standing which disregards either one of two existing different standards. Finally church government raises the issue between freedom and authority, and where either one has been emphasized its supporters are loath to relinquish it to establish the other demanded by the other party. Would it not be wise, therefore, to recognize these difficulties at the outset and not make the impossible attempt to steer through them, but rather to avoid them altogether by setting another course?

I. Creed:

In the proposed union it shall be understood that both parties retain their existing authorized formulas of belief. Either one or both of these shall be accepted as representing the substance of doctrine for that portion of the united body which holds it and shall be recognized as adequate for it by every other portion. Each church now existing in either church body may retain its present creed.

II. Church Government:

It is to be recommended that some Presbytery and local Association where each group is strong and vigorous, shall work out an arrangement by mutual conference; that this arrangement be submitted to all the other bodies as a norm for guidance; that this plan, amended as it may be by other organizations, be then considered by a conference of delegates chosen by the national organizations, and that the final form be adopted by the two churches.

This national Conference to pass upon the organization proposed by state and local areas would also propose the basis for representation in a national body (corresponding to the National Council and General Assembly) and outline the powers resident therein; such basis for the national body being logically deduced from the organization already effected by state and local areas. (See Supplement.)

III. Standing and Ordination of Ministers:

In both the Congregational and Presbyterian Churches the standing of the minister as such is now determined by the local body (either Congregational Association or Presbytery). This arrangement would therefore continue in a union, the local body, however called, being determined in its action concerning a minister by the doctrinal understanding indicated already, namely, that the candidate shall be accepted upon his subscription to the authorized formulas of belief of either denomination.

To bring the action of the two bodies into sufficient harmony, it will be necessary simply to provide that when a minister is ordained, or installed, it shall be by the standing local body (Presbytery or Association). This will not provide for cases where a minister is not installed, but is simply called to serve a church for an indefinite period. The settlement of such cases is hereby referred to the National Conference proposed in Section II above.

IV. Missionary Societies, Home and Foreign:

1. Clauses (1) on Creed, (2) on Church Government and (3) on Status of the Ministry under the general headings stated above in this overture shall apply in principle to those missionary churches in the home and foreign missionary field which have direct affiliation with the Congregational and Presbyterian denominations in the United States.

2. Where independent churches have been established by these two denominations in the foreign mission field, or where the native churches desire church union, it shall be the duty of the missionaries of the Congregational and Presbyterian denominations to facilitate organic church union on the field.

3. All Congregational and Presbyterian boards and societies functioning in a home missionary capacity or in a foreign missionary capacity shall take the necessary steps to

(1) Unite their administrative offices both at home and abroad,

(2) Issue a joint budget and appeal for funds,

(3) Divide the field so as to eliminate all overlapping,

(4) Unite upon a joint basis of appointment and training of all missionary workers, having reference to Standing and Ordination of Ministers in III,

(5) Proceed with the unification of educational, hospital, church and eleemosynary enterprises, where such action will not violate the terms of a charitable trust; in which latter instances the property so limited shall be held and administered by a trust company as hereinafter provided, but in accordance with the terms of the trust,

(6) Agree upon uniform names and terminology, excepting where a compliance with the terms of a trust may otherwise require.

4. Where necessary in the carrying out of the above objects, a trust or holding company shall be organized for that purpose in the manner provided in Clause 3 of Section V below on Properties and Investments.

5. And furthermore, the Congregational and Presbyterian denominational authorities and officers of every type and responsibility shall be and are hereby instructed to make effective in all departments of the missionary enterprise at home and abroad such provisions as are herein laid down for the home churches.

V. Properties and Investments:

1. All property, belonging to individual Congregational or Presbyterian Churches, respectively, shall continue to be held by the local trustees or corporation now holding and managing the same, for the religious uses now pertaining to the property so held by each.

2. For the present, all property belonging to the Congregational Extension Societies or their auxiliary organizations, other than individual churches, and all property belonging to the Presbyteries or their auxiliary organizations, other than individual churches, shall continue to be managed and administered by the existing corporations and officials thereof, the same as heretofore, except that expenditures are to be under the control of the joint body as authorized by the Congregational and Presbyterian Churches in the area so affected, so far as the same does not violate any existing trust. After the organization of the corporation hereinafter recommended shall have been perfected, the title to the property belonging to the organizations referred to in the preceding portion of this paragraph shall, at the request of said joint body and subject to court decree where necessary or desirable, be transferred to said new corporation for the purpose of having all existing uses to which such property may be subject continued in accordance with the provisions pertaining to such trusts respectively.

3. A new corporation shall be organized not for profit under the laws of the appropriate state, bearing such name or designation as may be acceptable, and the directors or trustees of such corporation shall be elected annually or as otherwise provided by the united church body; said corporation to be formed for the purpose of receiving and otherwise acquiring title to real

and personal property and to direct the use and administration thereof for the specific religious purpose designated by the donor, grantor or devisor thereof where such designations appear in the instrument creating such charitable trust; and otherwise to use and administer such property held in trust in such manner as shall be determined by the joint action of the officials representing the union of the Congregational and Presbyterian Churches in the area so affected, thereunto duly authorized.

4. Where existing churches are merged, the title to the property affected by such merger may be transferred to said trust company to be held in trust for the benefit of the churches so merged; or, the merged congregation may select its own trustees or corporation to hold the same.

A devotional service was conducted by Rev. Jay T. Stocking of New Jersey on "Some Invisible Factors in Our Progress. The Inner Equipment."

Honorary Moderator

On motion of Rev. W. H. Day of Connecticut seconded by Rev. J. N. Pierce of Washington, D. C., the Council by a unanimous rising vote elected President Calvin Coolidge as an Honorary Moderator. The Moderator was instructed to communicate to the President at once this action of the Council.

General Secretary Charles E. Burton addressed the Council on "The Amplification of Spiritual Power Through Fellowship."

The Business Committee appointed Thursday morning at 9 o'clock for a hearing of invitations for the place of the next meeting of the National Council.

Report of Commission on Missions

Rev. Hilton Pedley of Japan, First Assistant Moderator, was presented and presided over the Council, as the Moderator, Rev. Rockwell H. Potter, read the report as chairman of the Commission on Missions; (pages 26-32 of "The Grey Book") with minor amendments.

Additional recommendations were made by the Commission:

1. That the apportionment of $5,000,000.00 be approved for the coming biennium.
2. That the Foundation for Education be continued on the apportionment for 1925 and 1926.
3. That the budget of the COMMISSION ON MISSIONS for common promotion, be approved subject to the concurrence of the Societies, for an amount not to exceed $141,000.00 for 1924 and not to exceed $150,000.00 in 1925, exclusive of any amounts which may be expended by state and local organizations out of their own funds—the same to be assessed upon the several National Causes in proportions to be determined by the Commission on Missions.

The Foundation for Education

The report of the Foundation for Education was read by the President, G. W. Nash ("Grey Book," pages 145-152). Further

report was made by President Nash embracing the recommendations of the Commission on Missions that the Foundation assist institutions in their campaign for endowment; co-operate with the Committee on Supplementary Gifts in soliciting endowment, and confer with the Education Society with a view to all educational endowment appeals.

The Second Assistant Moderator, Rev. Charles W. Burton, was presented by the Moderator and presided over the remainder of the morning session.

The program was carried out with addresses by Mr. John R. Montgomery, President William C. Weir, Superintendent L. H. Keller, President John D. Finlayson and President Henry Churchill King.

The report of the Foundation was adopted.

On the report of the Nominating Committee the following appointments were made:

Trustees of the Foundation for Education: Rev. Dan F. Bradley, Ohio; Rev. Ashley D. Leavitt, Massachusetts; Dr. E. C. Streeter, Massachusetts; Pres. D. J. Cowling, Minnesota.; Pres. T. W. Nadal, Missouri; Mr. Roy E. Tomlinson, New Jersey.

Committee on Findings: Rev. W. E. Barton, Judge John Perry, Rev. Irving Maurer, Mr. W. W. Mills, Pres. Herman F. Swartz.

Adjournment was taken at 12.45 P. M.

The following telegram was forwarded to President Coolidge:

The President of the United States,
The White House,
Washington, D. C.

The National Council of Congregational Churches of the United States now meeting in Springfield, Massachusetts, has this day honored itself by electing you Honorary Moderator. The enthusiastic, unanimous vote of the Council is a witness of our pride in you and of our confidence that in your high office you are serving God and promoting His reign of peace and goodwill in all the earth. God give you strength and success.

ROCKWELL HARMON POTTER,
Moderator

WEDNESDAY, OCTOBER 17

AFTERNOON SESSION

Meeting called to order at 2.00 o'clock by the Moderator.

The Committee on Nominations announced the following appointments on the Committee on Commissions:

Committee on Commissions: Rev. E. H. Byington, Massachusetts; Rev. Raymond Calkins, Massachusetts; Mr. F. J. Harwood, Wisconsin; Rev. F. J. Van Horn, Oregon; Mr. A. M. Gibbons, Ohio.

Prayer was offered by the First Assistant Moderator, Rev. Hilton Pedley.

Joint Platform Meeting

The afternoon session was devoted to a joint platform meeting of the Missionary Societies with program arranged by the Commission on Missions on the general theme: "The Imperative Resting Upon the Church in View of World Conditions."

Rev. Rockwell H. Potter, the Moderator of the Council and the Chairman of the Commission on Missions, introduced the presentation of the various phases of the general theme of the session by speaking briefly of the efforts of the Commission on Missions at unification of its various branches of Missionary Endeavor. Other speakers were President Mary E. Woolley of Mt. Holyoke College, Rev Charles F. Aked of Missouri, Rev. Edward W. Cross of Iowa, Rev. Wm. S. Beard of New York and Rev. Chester B. Emerson of Michigan.

An impressive panorama of our world wide work was presented under the direction of Rev. D. Brewer Eddy of the American Board, and Rev. E. M. Halliday of the Church Extension Boards.

Splendid music was furnished by the Home Missionary Sawtooth Octet and the Fisk Jubilee Singers.

WEDNESDAY, OCTOBER 17

EVENING SESSION

The evening session in the Municipal Auditorium, being a continuation of the joint platform meeting, was attended to utmost capacity to hear the stirring addresses of Sherwood Eddy on "World Conditions" and Rev. Harry Emerson Fosdick on "Christianizing America."

The Moderator read the following telegram from the President of the United States:

Washington, D. C.,
October 17, 5.45 P. M.

Rev. Rockwell Harmon Potter,
Moderator National Council of Congregational Churches,
Springfield, Mass.

Please convey my thanks to the Council for honoring me with the office of Honorary Moderator. The strength of religion is the strength of the State. Your devotion to the cause of righteousness is a guarantee of the permanent security of our institutions.

CALVIN COOLIDGE.

THURSDAY, OCTOBER 18

MORNING SESSION

The meeting was called to order by the Moderator promptly at 9.00 o'clock.

Next Place of Meeting

Upon the recommendation of the Business Committee, through its Chairman, Rev. A. W. Palmer, the matter of invitations for the meeting of the Council in 1925 was given first place upon the docket.

Invitations were presented as follows:

First Church of Akron, Ohio, through its pastor, Rev. Lloyd C. Douglas, and delegation.

First Church of Omaha, Neb., through its pastor, Rev. F. G. Smith.

First Church of Washington, D. C., through its pastor, Rev. J. N. Pierce.

First Church of Boise, Idaho, through Rev. Henry L. Bailey.

First Church of Topeka, Kansas, through Secretary Burton.

On motion of Rev. A. W. Palmer of Honolulu it was

Voted: That the Council accept the invitation of the First Church of Washington, D. C., for the next meeting in 1925.

The Federal Council

The Business Committee presented and recommended for adoption the following resolution pertaining to the relationship of the National Council to the Federal Council of Churches of Christ in America:

> RESOLVED, that the National Council of Congregational Churches hereby definitely affirms its constituent membership in the Federal Council of Churches of Christ in America, and, as a tangible and practical expression of this membership, authorizes the Commission on Missions to contribute to said Federal Council such amounts as it deems wise from the miscellaneous item of the apportionment, and further directs that a report from the Federal Council be a part of the program at each of our biennial meetings, and further that the Congregational representatives on the Federal Council be charged with the responsibility for arranging, in co-operation with the program committee, for such report or other presentation of the work of the Federal Council.

Upon recommendation of the Business Committee five minutes were devoted to hearing from the fraternal delegate to the Congregational Union of England and Wales. Rev. Frank Dyer of California responded with greetings from that body.

Adoption of Report of Commission on Missions

On motion of the Business Committee through its Chairman, Rev. A. W. Palmer, the report of the Commission on Missions as given yesterday morning by the Chairman, Rev. Rockwell H. Potter, and found on pages 26-32 of the "Grey Book" together with resolutions and recommendations received favorable action involving approval of the organization for promotion under the general direction of the Commission but with Executive Committee and Cabinet for practical operation within the budgets approved by the Council and the Societies, also specifically the following statement, definitions and recommendations:

At the annual meeting of the Commission in January last the Secretary of the Council and of the Commission presented what seemed to him certain inherent incongruities in our present organization for promotion. These centered in the fact that the Council has commissioned an organization of its own to raise money for corporations which already have boards legally appointed for that purpose, and in the further fact that under the apportionment plan and the desire of the churches to subscribe their benevolences in a single budget the national organization retains a system of competitive promotion directed by six general boards and two woman's organizations besides the Commission on Missions.

In the search for simplification of the organization with resultant economy, efficiency and democracy in control the Secretary suggested the possibility of following the precedent established in the Extension Boards under which one set of directors constitutes the official board of three corporations. This would mean that in the single sphere of promoting income each of the organizations participating in the apportionment should elect the same persons as their responsible promoting agency. These might be the members of the Commission on Missions or some other group. Details would need to be worked out to conserve all the values inherent in the appeal of individual causes, and to cooperate with churches not working under the apportionment plan.

Secretary Burton estimated that the equivalent of the Commission's budget could thus be saved, and that with material increase in efficiency.

The Secretary also presented a series of so called "next steps" calculated to help unify operations and remove misunderstandings.

In response to the Secretary's presentation the Commission voted approval of the general direction of the proposals and instructed its Executive Committee to take them under advisement and report to a meeting of the Commission on Oct. 15, the day before the opening session of the Council. The following is from the report of the Executive Committee as amended by the Commission for report to the Council:

The experience of the two years has shown the need of a clear interpretation of the duties imposed upon the Commission on Missions by the National Council and of more complete organization for carrying them out. Your Commission has devoted considerable study to this matter and would report to you the following definition of its promotional duties:

It is the judgment of your Commission that under the constitution of the National Council it is the duty of the Commission on Missions in the field of promotion to initiate and to direct the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of these societies, and to correlate and coordinate the special indi-

vidual promotional work of the several societies one with another and each with the common appeal and all with the appeals of the several states for the particular missionary work within their borders and under their charge.

By the term "common appeal" as used above is meant primarily the promotion of the Every Member Canvass and similar processes for securing the full apportionment, but it contemplates also thoroughgoing follow-up work, including cultivation of churches not following the single budget plan, systematic approach to individuals, especially for gifts under the apportionment, the cultivation of interest in special objects under plans involving the several or individual causes, etc., etc. By the phrase "to correlate and coordinate the special individual promotional work of the several societies" is expressed the conception that each society is expected to reinforce the appeals of the Commission, respond to the calls of the churches for the presentation of its work, promote aggressively the interests of churches and individuals in its work, publish and circulate accounts of its activities and solicit contributions personally, by correspondence and in public appeal, but seeking in it all through Conference with the Commission, its Committees and officers to avoid conflict in time and method with the common appeal and with that of the other interests. In this promotional work the societies are to expect the active assistance of the Commission.

It is the hope of your Commission that this definition of its duties as imposed by the Council and these arrangements for the discharge of these duties may increasingly make more effective the work which the Council has charged the Commission to do. In line with these arrangements your Commission recommends to the Council that the Council adopt it as a matter of procedure and instruct its Secretary accordingly that actions of the Council affecting the several Missionary Societies be referred to the respective meetings of these societies in connection with the meeting of the Council at which such actions are taken.

Further the Commission recommends to the Council that the Council ask each Society to pass an identical resolution in substance as follows:

Identical Resolution

This Society hereby appoints the Commission on Missions of the National Council as a Committee of this Society authorized and directed to represent this Society in the initiation and direction of the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of these Societies and with the duty of correlating and coordinating the individual promotional work of this Society with similar promotional work on the part of the other Societies and with the common promotional work of all the Societies and with the Congregational organizations of the several states.

It is further recommended that the proposal by the General Secretary at the midwinter conference in Chicago, or some other plan, be submitted for action at the Council two years hence, during which time a further study of our missionary activity as a denomination, including the three subjects, central board of promotion, further consolidation of boards, including the relation of our women's organizations to our missionary program, and question of literature, be made by the Commission on Missions.

The approval of the Commission's report included also the three additional recommendations on apportionment and budget presented Wednesday morning.

On motion of Secretary Burton it was decided that the Moderator be authorized to call any special meeting of the Council necessary for consideration of business.

The devotional service was conducted by Rev. Jay T. Stocking of New Jersey whose topic was "The Waiting Reinforcements."

The Education Boards

The Annual Meetings of the Congregational Education Society and Congregational Publishing Society were held with Dean Charles R. Brown of Connecticut, presiding.

The minutes and the reports were approved.

Officers, directors and members at large were elected (See Directory and Roll of members).

Concurrence in the action of the Council regarding the Commission on Missions was voted by adopting the "Identical Resolution" and approving the budget of the Commission. (See Minutes of Thursday morning.)

Immediately at the close of the meeting of the Education Society the Annual Meeting of the Congregational Publishing Society was called to order by its President, Dean Charles R. Brown.

The reports were received and adopted.

Officers, directors and corporate members at large were elected. (See Directory and Roll of members.)

Following the business sessions of these two societies, short addresses were made by Prof. Luther A. Weigle, Mr. Arthur J. Crockett, Dr. Frank M. Sheldon, and Dean Charles R. Brown.

Full reports of the meetings of these Societies are printed in their own records.

On motion, the report of the Committee on Commissions, which the Chairman, Rev. E. H. Byington declared was ready, was received and ordered printed.

The Near East Relief Commission made report through its Chairman, Rev. Clarence H. Wilson of New Jersey (cf. pages 52-55 of the "Grey Book"). The report was adopted with the addition to the

resolution beginning on page 53 of the words: "This both in fulfillment of our Christian duty and in recognition of our American responsibility in the comity of nations."

The resolutions offered to the national religious bodies for their concurrent action (Grey Book, page 54) were adopted in so far as they are still timely; that is, with the omission of the last three sentences of "1", the second paragraph of "2", and the first paragraph of "3."

On motion of Rev. Clarence A. Vincent of Florida, it was

Voted: That we recommend to the Council making provision for the appointment of a committee or commission to confer with Near East Relief as to its program of education and promotion and to co-operate with similar committees from other bodies.

On report of the Nominating Committee Rev. George W. Nash of Illinois was elected President of the Foundation for Education and appointments on the Commission on Missions were made for the following classes as printed on pages 7 and 8.

At large, for four years; Representing the Societies, for two years; Representing State Conferences, for two years and for four years; Representing Conference Groups, for two years and for four years.

The Chairman of the Business Committee announced the following order of business for Saturday morning: The Boston Seamen's Friend Society to be represented by Franklin P. Shumway; the report of the Commission on Polity; and if time permits to hear the representative of "The Congregationalist."

Besides the order of business the morning session included addresses by Rev. Francis E. Clark, President of the World's Christian Endeavor Union and Rev. James L. Barton, Chairman of the American Commission on Near East Relief.

THURSDAY, OCTOBER 18
AFTERNOON AND EVENING

Beginning at 12.45 P. M. the Council took a half-holiday automobile trip, which the Springfield Committee had planned for this time. The itinerary included a visit to Mt. Holyoke, Amherst, Massachusetts Agricultural and Smith Colleges with a view of President Coolidge's home in Northampton en route, and a complimentary dinner by courtesy of the Second Church at Holyoke in their magnificent new edifice. Following the dinner the Council covened in Second Church and heard addresses by Dean W. L. Sperry of Harvard Divinity School and Professor Benjamin W. Bacon of Yale Divinity School.

Simultaneously with the Holyoke session of the Council there was held in First Church, Springfield, a public meeting which was addressed by Rev. Frederick Lynch, Editor of Christian Work, New

York, and Rev. George Irving, of Y. M. C. A. International Committee, of New York.

FRIDAY, OCTOBER 19

THE AMERICAN BOARD

Friday was devoted to the 114th Annual Meeting of The American Board of Commissioners for Foreign Missions. A digest of the minutes as submitted by the Recording Secretary of the American Board is hereby appended:

The A. B. C. F. M. convened in its 114th Annual meeting, in connection with the National Council of Congregational Churches, in the Municipal Auditorium, Springfield, Mass., Friday, October 19, 1923 at 9 o'clock, A. M.

The program of addresses by Officers and Missionaries of the Board was carried out as announced.

Corporate members were elected as follows:

Class A—Members of the National Council

All members of the National Council of the Congregational Churches of the United States who have been elected and are certified as members of the said National Council, for the term beginning in 1923, are hereby presented for election as Corporate Members of the American Board of Commissioners for Foreign Missions for a term of four years.

Class B—Members at Large (for six years)

See list in Roll of Honorary Members of the Council.

The officers and committees were elected.

The Treasurer presented his report showing that the special financial appeal of the Board had been so successful that the estimated deficit for the year of $95,000 had been reduced to $63.47 at the close of the fiscal year.

The following resolution, introduced by Secretary Riggs for the Prudential Committee was adopted:

1. The American Board recognizes and accepts its unique responsibility for Missionary work in Turkey and proposes to carry it forward as rapidly as circumstances permit.

2. The American Board recognizes and accepts its responsibility toward the refugees from Turkey now in Greece, Syria and the Caucasus. It proposes to continue its aid in maintaining the moral and spiritual ideals of these stricken people in their exile.

3. The American Board commends the earnest faith and courage of its Missionaries in the Near East which prompts them to plan for a large advance both among the peoples of Turkey and the exiles. While it is not practicable to carry out these plans fully at present, the Board recognizes the work as established and important, as equally worthy of consideration as that in any of its mission fields.

The Business Committee presented the "Identical" resolution regarding the Commission on Missions, also the budget of the Commission, which were adopted. (See minutes of Thursday morning.)

After a spirited discussion of the financial situation confronting the Board, it was

Voted: That the Board request the National Council to call on the Congregational Churches of the country to raise the vitally necessary $5,000,000 budget and to request the Commission on Missions to call on the state conferences and church organizations to secure three thousand additional gifts of $500 each, preferably by the end of 1923.

As an evidence of their good faith various persons thus voting, pledged $7650 in varying amounts, to apply on the total apportionment for 1923.

The meeting adjourned at 9.30 P. M. o'clock.

SATURDAY, OCTOBER 20

MORNING SESSION

The business session convened promptly at 9 o'clock on the call of the Moderator.

The minutes of the Council were approved as printed thus far. Secretary Merrit E. Farren of the Boston Seaman's Friend Society addressed the Council.

On report of the Nominating Committee appointments were made for members of the Federal Council of the Churches of Christ in America (see Directory, pages 6-12); for membership on the Commission on Missions, representing Southern California, Mr. Fred M. Wilcox, for two years, and for members of the Executive Committee of the National Council, for six years, Rev. William E. Barton, Illinois; John H. Perry, Connecticut, Rev. Jason N. Pierce, District of Columbia.

On motion of Rev. W. E. Barton it was

Voted: That the National Council approve the general recommendations of the Commission on Polity with reference to the Corporation for the National Council and the Executive Committee, and without directing an identity of membership in the two, favors an interlocking membership and a close interlocking of the work of the two bodies.

Election of Secretary and Treasurer

The vote for Secretary of the National Council for two years of Rev. Charles Emerson Burton, New York, and for Treasurer of the National Council for two years of Mr. Franklin H. Warner of New York was taken in due form according to ballot. The scribes were authorized to cast one ballot as printed. The ballot was so cast.

Amendments of By-Laws

On recommendation of the Commission on Polity the following changes were made in the By-Laws; notice of such changes having been duly given:

1. Add to By-Law XI, article I:

The Moderator of the National Council shall be Ex-officio, a member of the Commission on Missions.

2. Add to By-Law IX.

There shall be in each biennium at least one meeting of Chairmen of Commissions with the Executive Committee of the National Council, at which time reports of progress from each Commission shall be made to the Executive Committee and plans pursued under its general direction, except when the powers of the Commissions are already defined by the Council.

3. In By-Law X, Article 2, section B, change the nomenclature so as to omit the words "Congregational Sunday School and Publishing Society, 18" and insert "Congregational Publishing Society 18 and the Congregational Sunday School Extension Society 18."

The Committee on Resolutions announced a public hearing at 5 P. M.

Voted: To take up the report of the Committee on Commissions at 11.15 A. M. and that items scheduled for that hour be transferred to the business session as set for Tuesday afternoon at 3.30 o'clock.

On report of the Business Committee the following recommendations were adopted:

1. Concerning Commission on Evangelism and Devotional Life

At the request of the Commission on Evangelism, the Business Committee recommends that the Council instruct its Commission on Missions to provide in such a way as seems best a budget of $15,000 per year for the Commission on Evangelism and Devotional Life, and that such funds be expended under the supervision of the Executive Committee of the National Council; and that the treasurer of the National Council serve as the treasurer of the Commission.

The Business Committee further recommends the adoption by the Council of the third, fourth, fifth, sixth, seventh and eighth recommendations of the Commission on Evangelism as printed on pages 47 and 48 of the "Grey Book", as follows:

Third, that this Council go on record as recommending to all Congregational pastors to consider first of all, the responsibility which rests upon each one to cultivate the spiritual life of his church and that to bring the inspiration of the Divine Presence into the lives of men is the first great task of the Christian Ministry.

Fourth, that this Council go on record as recommending to the churches a Fall Church Rally Program; this program to be formulated by the Commission with as wide a consultation with the State Superintendents and pastors as possible and submitted to pastors in August of each year.

Fifth, that we view with satisfaction the development by pastors of the Lenten or pre-Easter program of the churches, and that we recommend this feature of church work to pastors who have not attempted a Lenten program.

Sixth, we recommend to all State Conferences and to all Association meetings that at each stated meeting there be given at least one address or sermon bearing upon the spiritual life and work of the church, and advocating a definite program of evangelism and devotional culture.

Seventh, that we voice a cordial greeting to the Commission on Evangelism of the Federal Council of the Churches of Christ in America, and express to Rev. Charles L. Goodell, the Executive Secretary of that Commission, our heartfelt appreciation of his leadership in sane and practical evangelism among the churches.

Eighth, in the same way we voice the approval of efforts put forth by many City and State Federations for simultaneous evangelistic programs in the churches of cities and states and urge all our pastors where such programs are in preparation or in process that as far as the work of their own congregations will permit, each one join most heartily in such simultaneous federated efforts.

2. Concerning the Commission on Men's Work

The Business Committee recommends that the Council express its gratitude to the Education Society for its co-operation through field representatives and for its financial support in providing secretarial assistance and funds for the publication of pamphlets and bulletins.

3. Concerning Recruiting and the Status of the Ministry

The Business Committee recommends that the Council adopt the conclusions and recommendations of the Commission on Recruiting and Status of the Ministry, numbered 2, 3, 4 and 5, as printed on Page 158 of the "Grey Book" as follows:

2. We lay upon the hearts of parents the *primary* responsibility of directing the thought and purpose of our youth into definite channels of Christian service. Next in importance, we call upon every minister to present the challenging need and the tremendous leverage of helpfulness for every worthy cause, which the ministry affords. We remind Christian teachers in the high schools of their directive opportunity and influence and teachers in college and university of their responsibility to conserve high ideals for life service. We call upon our church members to create and perpetuate an atmosphere of encouragement for entering a specific Christian career as wholesome and enthusiastic as that given athlete or soldier, or any professional worker.

3. We believe that the coordination of all agencies of approach in all plans to reach our young people, must be farther considered and developed.

4. We are impressed that our denominational task is one of quality as much as one of quantity. We need to get the *right* men as much as we need *men*. We therefore lay special and approving emphasis upon the values which lie in summer work by young people under the C. H. M. S. and the S. S. E. S., whereby the ability, fitness and temper of our youth can be tested, directed and encouraged. We recommend that individual churches and groups of churches, be found who will take over the support of young people who are willing to do Christian service during the summer season.

5. We believe that continued attention must be given to the matter of ministers' salaries, either by a Commission of laymen or some other agency; and we recommend to all our churches and ministers the acceptance of the fine opportunity afforded by the Annuity Fund for protection in age or disability.

Reversionary Deeds

On recommendation of the Business Committee and as amended by motion presented by Secretary Burton, it was:

Voted: That we refer to the Commission on Polity a careful consideration of the whole question of reversionary clauses in deeds to church property and that a report on this question be presented to this session of the National Council.

Amendments to By-Law XII

Due notice having been given, By-Law XII was amended by changing paragraphs 1 and 2 to read as follows:

1. The Corporation for the National Council shall consist, after the meeting of the Council in 1925, of fifteen persons, elected by the Council, and of the Moderator and Secretary Ex-officio.

2. The terms for which corporate members are elected shall be six years except that the Council, or its Executive Committee between Councils, may fill vacancies for the unexpired term.

Provided however that the Council of 1925 shall elect five members for two years, five members for four years and five members for six years. In electing the six-year members in 1925 and biennially thereafter at least two of the persons so elected shall be persons not then members of the Corporation.

The Ministerial Boards

As a part of the morning session the reports of the Ministerial Boards were made, with Mr. Lucius R. Eastman, President, in charge. Reports of the Pilgrim Memorial Fund Commission, The Annuity Fund for Congregational Ministers and the Congregational Board of Ministerial Relief were made by Rev. Chas. S. Mills, General Secretary.

On motion the recommendation of the Pilgrim Fund Commission that the further work of the P. M. F. be committed to the Trustees of the Annuity Fund was adopted and the report accepted.

It was reported that the Trustees of the Annuity Fund for Congregational Ministers and the Directors of the Congregational Board of Ministerial Relief acting in accordance with the authority given them at the last meeting of the National Council had adopted the informal title of "The Ministerial Boards" with the approval of the Corporation for the National Council and the Commission on Missions, it being understood that the Corporations of the Annuity Fund and the Board of Relief remain as hitherto.

It was further reported that under this organization an Executive Committee of twenty was created including the Directors of the Congregational Board of Ministerial Relief and the Trustees of the Annuity Fund for Congregational Ministers and five members at large to be elected by the National Council.

It was accordingly voted to direct the Nominating Committee to nominate said Executive Committee of the Ministerial Boards.

In accordance with the report of the Annuity Fund on pages 142-143 of the "Grey Book" the proposed arrangement for comity with the Presbyterian Church in the U. S. A. was unanimously ratified as follows:

Arrangement for Comity with the Presbyterians

During the biennium negotiations have been conducted between the Annuity Fund for Congregational Ministers on the one hand, and the Board of Ministerial Relief and Sustentation of the Presbyterian Church in the U. S. A. on the other. The Trustees of the Annuity Fund herewith recommend for ratification by the National Council the following agreement relating to ministers transferring from one denomination to another:

"WHEREAS, ministers are frequently called from the service of one of the churches of the Presbyterian Church in the U. S. A. into the service of one of the Congregational Churches of the U. S., and vice versa,

"AND WHEREAS, in case of such transfer, (in reckoning the years of service which determine the amount of a pension or annuity), no account is taken of those years during which a minister served any other church than the one proposing to pay him a pension or an annuity,

"AND WHEREAS, this works not only hardship but great injustice to many brethren;

"THEREFORE THIS AGREEMENT is made this First Day of May, 1922, between the Presbyterian Board of Ministerial Relief and Sustentation of the Presbyterian Church in the U. S. A. and the Annuity Fund for Congregational Ministers, to the effect that hereafter,

that is to say, immediately upon the ratification of this agreement or understanding by the General Assembly of the Presbyterian Church in the United States of America and the National Council of the Congregational Churches of the United States,

(1) When the holder of a Certificate in the Sustentation Department of the Presbyterian Board of Ministerial Relief and Sustentation of the Presbyterian Church in the United States of America transfers to the service of the Congregational Churches of the U. S., he shall be entitled to the same withdrawal values which he would have enjoyed if he had withdrawn from the Sustentation Department but remained in the service of the Presbyterian Church.

(2) When the holder of a Certificate in the Annuity Fund for Congregational Ministers transfers to the Presbyterian Church in the U. S. A. he shall be entitled to the same withdrawal values which he would have enjoyed if he had withdrawn from the Annuity Fund for Congregational Ministers but remained in the service of the Congregational Churches.

(3) It is understood and agreed that nothing in this agreement shall be construed to be retroactive so far as any Minister or Missionary is concerned who is now receiving a pension or an annuity from either of the parties to this agreement, and that it is only to apply, and to be considered as applying, subsequent to the date of the ratification of the agreement.

(4) This agreement shall continue in operation, subject to amendment by mutual agreement between said boards, or to termination, on a year's notice by one of said boards to the other, with the proviso, however, that the interests of any member who has, during the operation of the agreement, transferred from one Board or Fund to the other shall in no wise be affected by the termination of the agreement."

This proposed agreement was approved by the Trustees of the Annuity Fund May 9, 1922, was ratified by the General Assembly of the Presbyterian Church May 22, and the President and General Secretary were authorized to sign the same on behalf of the Annuity Fund, it being understood that the agreement should not become operative until it was formally ratified by the National Council of the Congregational Churches of the United States.

The report of the Annuity Fund was adopted.

In accordance with the report of the Board of Ministerial Relief pages 134-135 of the "Grey Book," the arrangement for comity with the Presbyterian Church in the U. S. A. in the administration of Ministerial relief was unanimously adopted as follows:

WHEREAS, ministers are frequently called from the service of one of the churches of the Presbyterian Church in the United States of America into the service of one of the Congregational Churches of the United States, and vice versa,

AND WHEREAS, in case of such transfer (in reckoning the years of service which are considered in determining the amount of pension or grant) no account is taken of those years during which the minister served any other church than the one proposing to pay him a pension or grant,

AND WHEREAS, this works not only hardship but great injustice to many brethren;

THEREFORE THIS AGREEMENT is made this first day of May, 1922, between the Presbyterian Board of Ministerial Relief and Sustentation of the Presbyterian Church in the United States of America and the Congregational Board of Ministerial Relief, to the effect that hereafter, that is to say, immediately upon the ratification of this agreement or understanding by the General Assembly of the Presbyterian Church in the United States of America and the National Council of the Congregational Churches of the United States,

(1) When application for a pension or grant is made, the applicant shall include in a request for a grant a record of service rendered to both churches and all papers, records and data, or copies thereof, shall be submitted by the Board to which the application is made, to the Board of the other church; and

(2) Upon approval of such application by both boards, the grant shall be adjusted between said boards in proportion to the service rendered as a Presbyterian or a Congregationalist; the basis of grants for the period covered by either board being in accordance with the scale of grants made to others by said board.

(3) It is understood and agreed that nothing in this agreement shall be construed to be retroactive so far as any Minister or Missionary is concerned who is now receiving a pension or grant of aid from either of the parties in this agreement, and that it is only to apply and to be considered as applying, subsequent to the date of the ratification of the agreement.

(4) This agreement shall continue in operation, subject to amendment by mutual agreement between said boards; or to termination, on a year's notice by one of said boards to the other, with the proviso, however, that the interests of any member who has, during the operation of the agreement, received a grant which is still continuing to him, and in which both boards participate, shall in no wise be affected by the termination of the agreement.

This agreement, having been duly approved by the respective Ministerial Boards of the two denominations, has been ratified by the Presbyterian General Assembly and will be put into operation if it is similarly ratified by the National Council.

The "Identical Resolution" (see minutes for Thursday morning) and the budget of the Commission on Missions were approved for the Ministerial Boards.

Directors of the Board of Relief were elected for six years and for four years. (See Directory, pages 6-12.)

The following persons, on nomination of the Nominating Committee, were approved as eligible for election as Trustees of the Annuity Fund for Congregational Ministers:

Names Eligible for Election as Trustees of the Annuity Fund for Congregational Ministers—Mr. Herbert J. Brown, Maine; Rev. Charles F. Carter, Connecticut; Mr. Winthrop M. Crane, Massachusetts; Mr. Clayton E. Freeman, New Jersey; Rev. Howard D. French, New York; Mr. John G. Jennings, Ohio; Rev. Asbury Krom, Rhode Island; Mr. James Lyman, Illinois; Mr. Albert M. Lyon, Massachusetts; Mr. Walter B. Mossman, Massachusetts; Mr. H. C. Pearson, New Jersey; Mr. Harry W. P. Pflager, Missouri; Mr. George W. Reynolds, New Jersey; Mr. Herbert B. Sexton, New Jersey; Rev. Alfred G. Walton, Connecticut; Mr. Lewis S. Welch, Connecticut; Mr. Edward N. White, Massachusetts; Mr. George N. Whittlesey, New York.

It was announced that since the last meeting of the National Council seventy-four pensioners had died. Prayer was then offered by Wm. A. Rice, D. D., for all upon the roll of the Board and for families bereaved by death.

Addresses were then delivered by General Secretary Charles S. Mills, President Lucius R. Eastman, Financial Secretary Wm. T. Boult, Actuary George A. Huggins and Directors Rev. Oscar E. Maurer and Rev. Lewis T. Reed.

On recommendation of the Business Committee the docket was amended as follows: That sectional meetings scheduled for Monday morning be convened in places specified at 8.30 instead of 9.00; that at 10.30 all voting delegates gather in the Municipal Auditorium for a business session of the Council. One of the special items of this session is to be a discussion of the report of the Committee on Resolutions.

It was announced that Mr. Franklin Warner, Cashier of the meeting, was ready to issue checks for refund mileage to delegates from states that have contributed for this purpose.

Adjustment of Commissions

The recommendations in the report on the Committee on Commissions as already printed were taken up separately and amended as follows:

1. To include—each corresponding member shall be notified of the meetings of the Commission and such corresponding members as attend may vote.

3. Name of Commission to be "Commission on International and Inter-Racial Relations and the Near East Relief."

5. That the Commission on "Recruiting of the Ministry" be continued.

7. That the "Men's Work Commission" be continued for biennium.

Added—That the "Commission on Evangelism and Devotional Life" be continued as now constituted.

A recess was ordered taken until 1.45 P. M.

SATURDAY, OCTOBER 20

AFTERNOON SESSION

The meeting was called to order promptly at 1.45 by the Moderator.

A motion that the Commission on Moral and Religious Education be discontinued and that its work be assumed by the Education Society prevailed.

Following this action the entire report of the Committee on Commissions was adopted as amended by vote upon the individual items as follows:

The "Commission on Missions" is a permanent Commission, and does not come under the survey of this report.

All the other Commissions, according to the Constitution, expire at the end of each biennium, and it is for each Council to determine what Commissions it needs for the next biennium. In every period there have been some Commissions that failed to function satisfactorily. Several causes contribute to this result: (1) The members of a Commission are so widely scattered that attendance at a meeting would take from one to ten days of time for each man; (2) their traveling expenses would be far above any funds available for this purpose, and there is no money for investigation or experimentation. The result is that Commissions rarely are able to have satisfactory meetings; some never meet from one biennial to the next, and the sole accomplishment of some is to make a report for the next Council.

Another difficulty is that sometimes commissions overlap.

Sometimes, also, they are appointed impulsively and are not given a definite sphere of action. If we are to have commissions an effective part of our system, some radical changes must be made.

Many feel that we should eliminate all commissions that have fields of labor which are being cultivated by the Societies. The Societies are agents of this Council. Why appoint other agents to do the same things?

(1) We recommend that each Commission consist of active members and corresponding members. The active members shall constitute one-fourth and shall reside within a short distance of some Congregational center, that they may have several meetings without too great an expenditure of time and money. They shall present by mail to the corresponding members, who shall reside in different parts of the country, the main points at issue, and shall take final action after the replies received have been considered. Each corresponding member shall be notified of the meetings of the Commission and such corresponding members as attend may vote.

The Commissions shall ordinarily consist of twenty-four members, six active and eighteen corresponding members.

(2) We recommend that the Commission on Polity be discontinued and its duties transferred to the Executive Committee of the National Council.

(3) That the Commissions on "Co-operation with Foreign-Speaking Churches," on "Inter-racial Co-operation" and the "Near East Relief" be merged into one, designated as the Commission on "International and Inter-racial Relations and the Near East."

(4) That the title of the Commission on "Comity, Federation and Unity" be changed to "Interchurch Relations."

(5) That the Commission on "Recruiting of the Ministry," be continued under the name "Recruiting for Christian Service."

(6) That the Commission on "Religious and Moral Education," which is associated with the Education Society, which is working along these lines, be discontinued. If after two years it shall appear to the Education Society, or others, that this is a mistake, and it is needed, this action can be rescinded and the Commission restored.

(7) That the "Men's Work Commission" be continued for the biennium.

(8) That to the "Social Service Commission" be committed also the survey of the country church and agricultural life problems, these added features to receive equal consideration with the others.

(9) That the designation of the "Temperance" Commission be changed to "Law Enforcement."

(10) That the Pilgrim Memorial Commission be discontinued as requested (See page 33); and also the Commission on the Status of the Ministry, which has accomplished its work and functions with the Commission on Recruiting for Christian Service.

(11) That the Commission on Evangelism and Devotional Life be continued as now constituted.

By vote of the Council Dr. Robert E. Speer, President of the Federal Council of Churches of Christ in America, was made a corresponding member of the Council.

Christian Unity

One of the general themes of the afternoon session was "The Mind of Christ for Church Union and Co-operation" introduced by Rev. Nehemiah Boynton, of New York, Chairman of the Commission on Comity, Federation and Unity.

President Dr. Frank K. Sanders, of New York, presented the following resolution, which was adopted:

That the plan of organic union contained in the Cleveland Overture be approved as the basis of further negotiations. and that the National Council instruct its Commission on Comity, Federation and Unity to meet and confer with any Commission that shall be appointed by the General Assembly of the Presbyterian Church, U. S.

A., to which body the same memorial is addressed, and this with the express hope that some plan for the organic union of these two churches may be arrived at and presented to the next meeting of the Council.

Upon the motion of Dr. Sanders the following resolutions were adopted:

Whereas: The National Council in its declarations on Unity in 1871 and in 1913 expressed the deep and unfeigned interest of our churches in their closer union with every part of the Church of Christ, and

Whereas: The independent action of our brethren in Canada and the steady growth of united activities in such practicable and visible forms as appear in the work of the Federal Council of Churches, the Foreign Missions Conference, the Home Missionary Council and the organizations already operative in several cities for the prevention of competition in the establishment of new churches, not only indicate the feasibility of Christian Union, but illustrate certain methods immediately available, and

Whereas: Our times call for a further integration of Christian forces and our Conferences and Associations by an overwhelming vote have expressed their sympathy with the Plan of Union submitted to them by the last National Council,

Be it Resolved:

That the National Council of Congregational Churches approves in substance the Plan of Union proposed by the American Council of Organic Union, and

That this action be communicated to the other Church bodies associated in the movement in the hope that they may also approve and enter into the Plan, and

That the Commission on Comity, Federation and Unity, acting under the authority of the Council through its Executive Committee, be authorized to represent this Council in such conference and correspondence as shall seem to them practicable and wise.

A motion made by Dr. Newman Smyth that negotiations regarding a concordat of the Episcopal Church providing for supplemental ordination of Congregational ministers be laid on the table was seconded by Rev. Wm. E. Barton and unanimously carried.

On motion of Rev. Wm. E. Barton, seconded by Dr. Newman Smyth it was unanimously voted that so much of the "Additional Statement" of the Commission as relates to the Concordat be added to the report of the Commission and be approved, and that the remainder of the reprint relating to the Lambeth Appeal be referred to the Commission on Comity, Federation and Unity to be named by this Council. The additional statement relating to the Concordat is as follows:

Additional Statement by the Commission on Comity, Federation and Unity

In addition to its printed report, the Commission on Comity, Federation and Unity has to report that a recent event of much importance has thrown light on the question whether or not the Episcopal Bishops have power to act in any instance according to the agreements of the Concordat. This involves the serious question under what obligations to act the Bishops are laid in accordance with the agreements of the Concordat adopted by the Episcopal Convention. The Canon explicitly and positively states upon what conditions an applicant for additional ordination under the Canon may receive orders. It thus creates a certain right on the one side and a corresponding obligation on the other side.

The particular case which brings this question to a point of decision is as follows: Professor Bainton of the Divinity School of Yale University, with the approval of Dean Brown, asked of the Bishop of Connecticut such ordination. This instance was itself of more than ordinary local significance owing to its relations to the interests of religious education in the universities. The Bishop was unwilling to grant the request. Without reference to any personal or other considerations of which the Bishop must be the judge, the final reason which the Bishop gave for his refusal to grant this application at once renders this case a precedent for all such applications, and consequently it becomes a test case of the value of the Concordat to the ministry of other churches. For the Bishop stated that the House of Deputies had refused to concur with the House of Bishops in authorizing such changes in the form of ordering Priests as might seem advisable in the special ordinations authorized by the Concordat. Consequently the Bishop decided that he had no power to proceed for, he said, a "bishop must act under the law," hence, so far as this decision is accepted by the Episcopal Church, the offer to us of the Concordat does not hold good.

The Corresponding Secretary of the Commission, Dr. Smyth, then wrote to the Secretaries of the General Convention requesting them to send transcripts of any acts relating to this subject. Their answers made clear that the action of the House of Bishops favoring the Concordat was received by the Deputies on the afternoon of the day before the adjournment of the convention; and, on the next morning, was returned without concurrence to the Bishops just before their adjournment, after their routine business had been finished, and too late for any conference with the other House. Therefore no further action was taken. Consequently, as at present advised, subsequent action is the responsibility of the Episcopal Church.

In recording this apparent failure of the negotiations to find some solution of the problem of ministerial ordination, your Commission desires gratefully to record the progress that has been made towards mutual understanding. The significant fact should not be

lost sight of, that the General Convention, both Houses concurring, amended the Constitution of the Episcopal Church so as to make constitutional provision for giving Episcopal ordination to men remaining ministers of other churches, thus recognizing the validity of the ministry of other churches. This is a long step in one direction towards the ultimate reunion of the English-speaking Church.

On motion the report of the Commission as a whole was adopted.

The following statement presented by Rev. Wm. E. Barton, was on motion adopted as the expression of this Council:

Declaration on Unity

The Congregational Churches of the United States, by delegates in National Council assembled, viewing with sorrow the sectarian divisions existing in Christendom, and earnestly desiring that in the midst of a divided and hostile world, there may be a friendly and united Church, hail with unfeigned joy every indication of approach to union in the visible body of Christ. Believing that in the present condition of opinion in the Church and in the world, a declaration of our own position as a branch of the Holy Catholic Church will have value both in preventing futile and ill-advised attempts at impossible and undesirable approaches to forms of uniformity without the spirit of oneness in Christ, and also in furthering every feasible approach toward an outward and visible expression of the unity of the Spirit which underlies all denominational differences, hereby set forth our historic and present attitude toward the unity of the Church of Christ.

I. We believe that the basis of all Christian unity is unity in the Spirit of Christ; and that all men who are in Christ are one, and are members of the Holy Catholic Church, however wide and deep may be their apparent separation in race, nationality or history in rite or ceremonial or creed. We believe that all external unity, if valid, must inhere in this fundamental unity. "There is one body, and one Spirit, even as we are called in one hope of our calling."

II. The Congregational Churches believe and affirm that they are true churches of the Lord Jesus Christ with a valid, apostolic, prophetic and priestly ministry; and we cannot recognize in any organization a more valid ministry or a higher ecclesiastical authority than that which we possess as a branch of the Holy Catholic Church. This faith, however, we hold in the broadest catholicity, affirming with those who established this National Council.—

"As little as did our fathers in their day, do we in ours make pretentions to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists, because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and do our own appropriate part of the work of Christ's Church among men. We especially desire, in prosecuting the common work of evangelizing

our own land and world, to observe the common and sacred law, that in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord. We believe in the Holy Catholic Church. It is our prayer and endeavor that the unity of the church may be more and more apparent, and that the prayer of our Lord for His disciples may be speedily and completely answered and all be one; and that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world."

III. We stand ready to meet any aproach toward closer visible union with other branches of the Christian Church upon a level plane of mutual good will and mutual recognition of prerogative. We will meet any duly constituted church of Jesus Christ with full recognition of its authority and of the validity of a ministry ordained with intent to convey authority, to preach the gospel and administer the ordinances of the church in accordance with the commands of our Lord Jesus Christ. We will and do receive members from other churches as we receive them from our own churches. We will not and do not call common that which God hath cleansed, nor deny spiritual efficacy where God has manifested His Spirit. We hold in honor the name by which this group of churches has come to be called, a name descriptive of our form of government; but we will hold to no distinctive name if by mutual abandonment of denominational titles we may be permitted without apparent arrogance or misrepresentation to resume the name by which our churches historically were called, The "Churches of Christ" in their several localities. We hold dear certain forms in which we are accustomed to confess our faith, but we have never used and will never use a creed for purposes of division or exclusion.

We cannot by the abandonment of our name or the disregard of our historic symbols effect immediate union with other branches or the Church of Christ. But we are ready to go forward as the Spirit of Christ shall lead us, into the larger unities of the Kingdom of God.

As we cannot permit creeds to be imposed upon us, so we will impose no divisive creeds upon others. We will seek not every church its own things, but every church also the things of others. This only will we ask, and this we freely offer that unitedly we will confess and serve our common Lord, and love one another as He gave us commandment.

And if this vision tarry, even now and until it is fully come, will we live in the spirit and hope of its accomplishment. We will refrain from planting new churches that must compete with Christian churches already organized. We will treat all Christians as Christians, and all Christian ministers as ministers of Christ, and all Christian churches as churches of the Lord Jesus Christ; we will pray for and seek to

promote the unity of the Spirit in the bond of peace, to the honor of our Lord and Saviour, Jesus the Christ.

Concluding the first theme of the afternoon session President Robert E. Speer of the Federal Council of Churches addressed the Council on the subject of "Practical Unity Through Co-operation."

The Moderator introduced Rev. E. B. Sanford, the first Secretary of the Federal Council of Churches of Christ in America who spoke briefly.

Greetings from the Church of South India were brought to the Council by Rev. John S. Chandler.

Rev. C. A. Voss of Pittsburgh, Pa., presented greetings from the Evangelical Protestant Churches of North America and spoke briefly on behalf of those churches and the delegation that accompanied him on the matter of possible union of that denomination with the Congregational Churches.

The afternoon program included addresses by Mr. Roger W. Babson of Massachusetts and Honorable Wayne B. Wheeler, Counsel for the Anti-Saloon League, the latter being introduced by Rev. W. A. Morgan of Washington, D. C., Chairman of the Commission on Temperance.

Greetings from England and Wales

The following letter to the Council from the Congregational Union of England and Wales was read by the Moderator:

The Congregational Union of England and Wales
Memorial Hall, Torrington Street,
London, October 8th, 1923.

The Secretary,
National Council of the Congregational Churches of the U. S. A.,
Springfield, Mass., U. S. A.

Dear Sir: At the meeting arranged by the Temperance Committee of the Congregational Union of England and Wales at the recent Assembly held at Northampton the following resolution, proposed by Sir Stephen Collins, and carried with great enthusiasm, was passed:

> "That the Ministers and Delegates of the Congregational Union of England and Wales, assembled at Northampton on October 4th, 1923, send greetings to the Christian Churches of America, and congratulate them on the success of their efforts in the cause of sobriety, and pray that God may enable them to continue the fight until the drink evil shall be removed from their beloved land."

It was further carried that a copy of this resolution should be sent to you. I hope it will reach you in time for your meetings at Springfield, so that you may stand in no doubt that we are in close

touch with those same ideals of which the United States has given such a signal example.

With all heartiest greetings and good wishes for the success of your meetings.

Yours sincerely,

SIDNEY M. BERRY.

Social Service Commission

The second general theme of the afternoon session was "The Mind of Christ in the Life of the World." It was introduced by Rev. Nicholas Van der Pyl of Ohio, Chairman of the Commission on Social Service. Addresses were made by Mr. Paul Blanshard, of Rochester, New York, and Mr. Arthur Nash of Cincinnati, Ohio.

Throughout the morning and afternoon of Saturday overflow meetings were held in The Church of the Unity, where many of the addresses on the program were repeated.

SATURDAY, OCTOBER 20

EVENING SESSION

Banquet

At six o'clock a banquet was served in the Municipal Auditorium by the Springfield Committee. Over eleven hundred persons enjoyed the fellowship of this hour. The program of musical and other features which followed included addresses by Mr. J. Henry Scattergood of Philadelphia, Mr. John H. Finley of New York, and Mr. Fred B. Smith of New York, carrying out the general theme of the evening: "The Mind of Christ in World Affairs."

The Apportionment Vital

In accordance with an overture from the American Board, a resolution recommended by the Business Committee and supported by the Commission on Missions, was presented and unanimously adopted as follows:

> The National Council, receiving the reports of its Mission Boards is impressed anew with their significant service, with the urgent need of the men, women, and children under our care, and with our opportunity, in and thru these our agencies, to build the Kingdom of God.
>
> We, therefore, recognize the imperative call for the full apportionment of $5,000,000 to accomplish our work. The budgets of the Societies are real budgets. The total budget is a real need. It is not one penny more than our full share in the Christian work of the world.
>
> We look forward with confidence to raising the full apportionment in 1924 by the use of the Every Member Canvass plans now in process, and we pledge ourselves, and urge upon our fellow Congregationalists the utmost loyalty and co-operation for the attainment of that objective.

But we will not wait for 1924. We here express our gratitude for the inspiration we have received at this Council. We declare our determined purpose to "take Jesus in earnest." Facing the world's needs afresh, we now make our sacrificial gifts, and we call upon the members and constituents of the Congregational Churches throughout the country to join us in such gifts that we may achieve our full apportionment aim for the current year.

Pursuant to this action opportunity was given to make subscriptions to this cause. At the close of this biennial meeting of the Council these subscriptions totaled over $18,000.

SUNDAY, OCTOBER 21

Sunday's program followed the general theme: "The Mind of Christ in the Church of America."

At 9.00 A. M. the Morning Watch, arranged especially for students and young people, was observed at First Church in charge of Rev. Albert W. Palmer of Honolulu.

At 11.00 o'clock sectional meetings of the Council were held in the churches of Springfield in the form of services of worship, where the sermons were preached by visiting ministers.

Council Sermon

The afternoon session, in the form of a service of worship and praise, was opened by Rev. Robt. R. Wicks of Massachusetts. The Council sermon was preached by Rev. S. Parkes Cadman of Brooklyn, New York, on "Paul's Prayer for the Philippian Church."

At 6.00 o'clock a joint meeting for students and young people was held at First Church under the leadership of Mr. Sidney Law of Springfield.

The evening session took the form of a platform meeting. Devotional services were conducted by Rev. J. A. Holmes of Nebraska.

Professor Walter Burr of Kansas and Rev. Charles L. Goodell of the Federal Council of Churches, New York, delivered addresses.

MONDAY, OCTOBER 22

MORNING SESSION

Beginning at 8.30 sectional meetings were held by those interested in the following: City Work, Rural Life, Special Methods of Church Work, Social Service, Religious Education, Educational Institutions and Workers Among Colored People.

A special business session of the Council convened at 10.30. On report of the Nominating Committee appointments were made of the following commissions, the lists being printed in the Directory, pages 6-12; in each case the first six named being the active members.

Commission on International and Inter-racial Relations and the Near East Relief; Commission on Interchurch Relations; Commission on Recruiting for Christian Service; Social Service Commission; Commission on Law Enforcement; also for member of the Corporation for the National Council to fill the unexpired term of two years of Mr. Van A. Wallin, resigned, Mr. Herbert J. Brown, Maine; and for membership on the Commission on Missions for two years, representing Colorado, Wyoming, Utah, New Mexico, and Arizona, Mr. George M. Cocks, Colorado.

The following resolutions were presented by the business committee, and on motion adopted:

In view of the recent resignation and veteran service of Dr. Henry A. Stimson, as President of the Board of Ministerial Relief and of the Annuity Fund, be it resolved that the National Council hereby places on record and expresses to him the permanent gratitude of our churches and ministers for his vigorous, large-hearted and far-seeing leadership in behalf of the safe-guarding and helping of the ministry; and that we invoke upon him those divine blessings of peace and serenity which he has so largely helped to bring to other ministers who are beyond their days of active service. (Adopted by rising vote.)

RESOLVED: That we heartily thank the Congregational Union of England and Wales for their cordial expression of interest in our temperance issue.

The Eighteenth Amendment to our Constitution was passed after long years of temperance agitation by an almost unanimous vote of the separate States. The general sentiment for its strict enforcement is steadily growing.

We look forward with confidence to its more complete enforcement and to the time when the other nations of the world shall take their stand by our side for the cause of sobriety and righteousness.

The matter of the payment of mileage refund to substitute delegates elected after reaching Springfield, was referred to the Business Committee for a recommendation.

The Business Committee appointed a hearing on the above matter for Tuesday at 8 A. M.

Telegrams were read from the W. C. T. U. of Massachusetts and from E. K. Gaylord of Oklahoma.

The Committee on Resolutions, through its Chairman, Rev. W. E. Barton, reported seriatum.

After amendments and emendations, and some discussion, the several items were tabled until 2 P. M.

More Time for Business

On recommendation of the Business Committee the following resolution was adopted:

In view of the evident over-crowding of the program of the present Council session, and of the growing necessity for transaction of the business of the Council and its various commissions, and, further, in view of the value and importance of the National Council sessions as a forum for the discussion of questions vital to the religious and moral welfare of the country;

Therefore, be it resolved that we suggest to the committee in charge of preparing the program for the next Council that the forenoons be reserved for the reports of commissions, discussion and action thereon and other necessary Council business, including a devotional period, but that formal and inspirational addresses be generally placed in the afternoon and evening sessions.

On report of the Nominating Committee appointments were made for the Commission on Men's Work. (See Directory, pages 6-12.)

MONDAY, OCTOBER 22

AFTERNOON SESSION

The meeting was called to order promptly at 2.00 o'clock by the Moderator.

In accordance with the action at the morning session the Committee on Findings continued its report, presenting again its resolution on "A Christ-like and Warless World."

A substitute resolution was offered by Rev. Roy B. Chamberlain of New Hampshire. After considerable discussion this substitute resolution was referred to the Committee on Findings with instructions that it be embodied in the original resolution, and that the new resolution be brought in for consideration at the close of the annual meetings of the Church Extension Boards.

Church Extension Boards

At 3.00 o'clock the annual meetings of the Congregational Home Missionary Society, the Congregational Building Society and the Congregational Sunday School Extension Society convened with Rev. J. Percival Huget, the President in the chair. A digest of the minutes follows:

Upon recommendation of the Directorate the officers and directors were elected. (See Directory, pages 6-12; also Corporate Members as printed in the roll of Honorary Members of the Council.)

The following resolutions were offered and adopted:

VOTED: That the term of office of Members-at-Large be understood to begin immediately after the conclusion of the meeting at which they are elected.

Concurrence in the action of the Council was voted by adopting the "Identical Resolution" and approving the Budget of the Commission. (See Minutes of Thursday morning.)

MONDAY, OCTOBER 22

EVENING SESSION

At the close of the annual meeting of the Church Extension Boards the Council convened in special session to hear the report of the Committee on Findings.

Moderator R. H. Potter occupied the chair.

Appointment of members of the Nominating Committee for four years were announced by the Moderator as follows:

A. H. Harding of Portland, Oregon.
Mrs. Frank Ferry of Winnetka, Ill.
Rev. Wm. D. Street of White Plains, N. Y.
C. H. Blatchford of Portland, Me.

On motion these appointments were approved.

The Committee on Findings presented in amended form the resolutions recommitted at the morning and afternoon sessions.

After extended discussion and several eliminations and further amendment the resolutions thus far presented were approved.

TUESDAY, OCTOBER 23

AMERICAN MISSIONARY ASSOCIATION

The program of the American Missionary Association occupied the morning and early afternoon. A digest of the minutes of this meeting is given herewith:

The American Missionary Association held its Annual Meeting in the First Church, Springfield, Mass., October 23, 1923, with Rev. Nehemiah Boynton of New York presiding.

The program of music and addresses arranged for the occasion was duly carried out.

Members of the Executive Committee were duly elected.

Concurrence in the action of the Council regarding the Commission on Missions was voted by adopting the "Identical Resolution" and approving the Budget of the Commission. (See Minutes of Thursday morning.)

TUESDAY, OCTOBER 23

AFTERNOON SESSION

The last business session of the Council was called to order promptly at 3.30 by the Moderator.

Upon recommendation of the Nominating Committee the following appointments were made of members to Co-operate with the American Committee on the Preservation of the Sacred Places:

Rev. Wm. E. Barton of Illinois.

President H. C. King of Ohio.

Rev. Lewis T. Reed of New York.

Reversionary Deeds

The Commission on Polity made report to the Council in the following form:

The Commission on Polity, charged with making "a careful consideration of the whole question of reversionary clauses in deeds to church property", beg to report that it does not find available here sufficient data for such thorough consideration. The Commission therefore recommends the following resolution:

RESOLVED, That the Council refers the whole important matter of the safeguarding of Congregational church property, including the possible formulation of standardized reversionary clauses, to the Executive Committee of the Council, report to be made at the meeting of the Council in 1925.

On motion the report was accepted and the resolution adopted.

The Business Committee presented a request from the Chairman of the Commission on Recruiting for the Ministry that the name of that Commission be changed to read "The Commission on Recruiting for Christian Service." On motion the request was granted.

Through the Business Committee the Moderator, Rev. R. H. Potter, presented his resignation from the Commission on Missions as representative of the Church Extension Boards to take effect at the beginning of the mid-winter meeting of January, 1924. On motion the resignation was accepted.

Mileage

In view of the lack of clear understanding in advance upon the matter of mileage allowance at the present meeting the Business Committee made two recommendations:

First, that for this meeting mileage be allowed to substitute delegates upon recommendation by their respective state delegations or superintendents.

On motion adopted.

Second, That the future policy of the Council in the matter of mileage payments be referred to the Executive Committee with power to act for the next meeting only and to report recommendations at next meeting.

On motion adopted.

Upon recommendation of the Business Committee the hour of adjournment of the twentieth meeting of the National Council was by vote fixed at the close of the evening session.

Upon recommendation of the Business Committee it was voted to approve the minutes as printed with such minor corrections as may be necessary, and that the scribe be authorized to complete the minutes at the close of the evening session.

Registration

Mr. Truman J. Spencer, Registrar, made the following report for the Credentials Committee:

Voting delegates registered 561, all conferences except Kentucky, Arizona and Utah being represented, and delegates being present from all local associations in the United States except nineteen.

There have been 1,708 associate members registered and 339 honorary and corresponding members, coming from thirty-eight states.

Total registration of voting delegates, honorary and associate members, 2,608.

About 500 additional registrations were made at the Young People's and Student's Conferences.

With the unanimous approval of the Executive Committee the Business Committee recommended fixing the per capita assessment at seven cents per member for the Council and one cent per member for the Travel Fund.

After some discussion the recommendation was adopted.

THE RESOLUTIONS

The Committee on Findings made its final report, which after approval seriatum was adopted as a whole as follows:

To the National Council:

Your Committee on Findings has invited members of the Council to present for the consideration of the Committee proposed resolutions germaine to the work of such a committee and appropriate for the adoption of this Council. A considerable number of resolutions has been received, and all of these have had careful consideration by your committee. We also gave one public hearing and would gladly have given others more extended for discussion had the time between sessions of the Council permitted.

It is not wholly easy to decide what resolutions should be presented to a body such as this Council. Your Committee is aware that two State Conferences have by official vote requested the National Council to adopt no resolutions excepting those that relate to its own government and order. There is much to be said in favor of such a request. However, your Committee believes that this Council may and ought to express its united judgment on certain outstanding issues on which this Council is able to reach a practically united judgment, but it does not believe that any resolution adopted here should prevail by a bare majority or that the Congregational Churches should be put on record by uninstructed delegates voting on questions incidental to or wholly apart from those administrated duties for which specifically these delegates are elected. We trust, therefore, that no resolution of those that are present will be declared carried unless it is evident that the Council is practically agreed upon it, but that in any and every such case the Committee have leave to withdraw the reso-

lution altogether or for such modification as shall fit it for practically united action.

What this Council officially declares as to the utterances of its Moderator in his visits to the churches is true also of all expressions of judgment by the members of this body except as to matters relating to the order and government of this Council and of the Societies which the Council controls. Such expressions have only the authority of individual judgments; but as they are certain to be interpreted as the registered declarations of the Congregational Churches, they should be expressed by a body like this only when they express a practically united opinion. Should we go far beyond this, the churches would be justified in making renewed and more emphatic protests against resolutions that assume the right to place the Congregational churches on record. This Council has no such right outside the matters committed to it by the churches. The following resolutions, however, are presented by your Committee in the belief that they do express the practically united judgment of this National Council; and in that confidence we move their adoption.

At the first session and the open hearing all the members of the Committee as originally appointed were present. Judge Perry was compelled to leave before the end of the Council, and Judge Peck of of the same State was requested to sit with the Committee in his stead in the remaining sessions of the Committee. We append both names to this report.

1.—A Recognition of Divine Guidance

The National Council of Congregational Churches in the United States, assembled in Springfield, Massachusetts, in twentieth regular meeting, makes grateful recognition first of all, of the guidance of the Spirit of God in the deliberations of this body. For eight crowded days we have sat together in counsel, and have preserved the unity of the Spirit in the bonds of peace. In a free forum in which every voting member has an equal right with every other, there has been no breach of courtesy, no heated argument, no unchristian controversy. We have held our differences of opinion in mutual affection and respect, and are bidding each other farewell with happy memories and increased esteem. Such unity is evidence of the guidance of the unifying Spirit of God, and for it we give hearty thanks.

We thankfully recognize the operation of this same Spirit in the unity of love and purpose in our churches. We have never held that all Congregationalists must think alike, but have fostered and encouraged the right of private judgment and of free utterance. There are among us Christian men and women who are called "liberal", and others who are called "conservative", and some who are called "Fundamentalists." We love and know them all. Our fellowship is broad enough to include them all. They have equal rights under our polity, one of which rights is that of Christian consideration by those who

are opposed to them in judgment. No Christian within the Church has the right to dis-fellowship any other Christian because of an honest difference of opinion held in a Christian Spirit. We are all liberals, for to be a liberal is by its very definition to be free, and we stand fast in the Liberty of Christ. We are all conservatives, for to conserve is to save, and we seek with our Lord to save all that is true and good, and all that can be made good in human life. Neither our liberality nor our conservatism shall become a line of division between us. Has any man faith? Let him have it unto himself, and not as the basis for an uncharitable judgment on his brethren. We all hold to the fundamentals; for other foundation can no man lay than that is laid, which is Christ. But we will not say, I am a liberal, or I am a conservative, or I am a Fundamentalist. Christ is not divided; and neither Fundamentalism nor any other method of interpretation was crucified for us. Labels are libels, and we are one in Christ.

2.—An Appreciation of Hospitality

We express the sincere appreciation of this Council and its delegates to the people of Springfield for their generous hospitality. In no city which this Council has ever visited has the spirit of the people been more admirable or its evidence more unmistakable. Our wants have been anticipated, and the keys of the city have been in our possession. We thank the First Church of Springfield, its pastor and its members, for their unmeasured labor on our behalf. We can but hope that this historic church organization, so venerable and so vigorous, will continue in this spot to worship God through long generations to come. As in the typical New England town, the town hall and the meeting house stand in juxtaposition, fronting the village common, so in the civic center of this beautiful city rise the graceful elevation of the Campanile and over against it the spire of the church where for three centuries devout men and women of this settlement have worshipped God. We thank the other churches of Springfield, their pastors and people. We thank the pastor and members of the Second Church of Holyoke and the churches of Hampden Association. We thank the Presidents and faculties of Smith, Mt. Holyoke and Amherst Colleges and the State Agricultural College. We hesitate to mention names, for omissions which we are sure to make may seem invidious, and where there must be many equally deserving whom we are unable to name; but we cannot withhold our thanks from these persons and their associates: Clifford B. Potter, Chairman of the Local Executive Committee; Prof. C. V. Stryker, its Vice-Chairman; Rev. Henry Lincoln Bailey, General Secretary and Chairman of the Publicity Committee; Rev. S. F. Blomfield, Chairman of the Hospitality Committee; Rev. O. N. Thorp, Chairman of the Pilgrimage; Ralph W. Ellis, Jr., Chairman of the House Committee; Miss Fannie Denio, Chairman of the Exhibit; George E. Robinson, Chairman of the Finance Committee; W. G. Wheat, Chairman of the Banquet Committee;

Rev. J. Burford Parry, Chairman of the Pulpit Supply Committee; W. C. Taylor, Chairman of the Music Committee; and Nelson N. Marshman, Convention Secretary of the Chamber of Commerce. We tender our thanks to the Mayor and the City Government for the use of the spacious and noble Auditorium, and for the official welcome which awaited our coming. We thank the Governor of the Commonwealth of Massachusetts and his Secretary of State for their greetings. We feel that we have been in a very real sense the guests of the city and the Commonwealth, as truly as of the churches and the homes of Springfield and its suburbs. There has been hospitality without grudging, and we express appreciation sincere and unreserved.

Assembled in this historic old Puritan town, where the noblest embodiments of the sculptor's interpretation of the Puritan stands in the inspiring monument of St. Gaudens; surrounded by picturesque scenery glorious in the foliage of autumn; constantly reminded of associations of the most sacred significance in academic traditions; theological evolution and national history, our lines have fallen to us in pleasant places. We have wrought at our task surrounded by a great cloud of witnesses, inspiring in their accumulated value to the life and thought of this Council. All this we shall remember with gratitude, and we leave behind us the benediction of an appreciative and happy assembly.

3.—The Courtesy of the Press

We extend the hearty thanks of the Council to the representatives of the press who have reported this Council. No previous Council has been so fully or so worthily reported. Not only have the newspapers given to the proceedings generous space, but they have sought rightly to interpret our actions and to extend their influence for good. The attendance upon our meetings has been multiplied by the readers of the press reports; and these readers have been informed of the real intent and spirit of the actions and addresses of this Council. This is a contribution of incalculable value to our work, and for it we are truly grateful.

We are indebted to the Associated Press for the abundance and accuracy of its wired service to the country at large. We wish to express our especial thanks to the following papers for sending personal representatives to cover the entire series of these meetings: The Springfield Republican, the Springfield Union, the Springfield News, the Cleveland Plain Dealer, The Christian Science Monitor, the New York Times, the Boston Post, the Boston Herald, and the Chicago Tribune. These newspapers not only sent reporters to sit through the meetings, but selected reporters who were competent and in sympathy with the spirit of the gatherings, and the editorial comments have been appreciated and significant. The New York Times, the Chicago Tribune and the Cleveland Plain Dealer sent their official religious editors. We thank also the Congregationalist for its special issues and for its adequate reports.

4.—Fisk Singers

The Council joins in a hearty vote of thanks to the Fisk Jubilee Singers who have cheered and inspired these meetings with their songs. Never has their singing been more beautiful or more welcome. We remember with satisfaction that it was before this National Council, meeting in Oberlin in 1871, that the Jubilee Singers from Fisk, on their first experimental and perilous tour, sang for the first time in the presence of a national religious assembly. We are thankful for the contribution which the teachers of that institution have made to the musical and religious life of the world in their discovery of the real value of melodies. We send our salutations to Fisk University and to our other schools in the South with a hearty blessing and a God speed.,

5.—Dr. Carter

The National Council extends its deep sympathy to Rev. Charles F. Carter, Chairman of the Executive Committee, in his recent loss by death of his wife, and in an added sorrow that has come to him while this meeting has been in session, in the death of his sister. Dr. Carter had a large share in preparing the program of this meeting, and his service to our churches is large. We assure him of our sympathy and prayers in his double sorrow.

6.—Resolutions of Sympathy and Welcome

The National Council of Congregational Churches takes this, its first opportunity, to express unitedly and officially, what our churches and ministers and the officers of this Council have already declared, the deep sorrow of our churches in the death of President Warren G. Harding. We hold his memory in abiding honor, as that of a man of sincerity, probity and Christian character, who labored with unfaltering devotion for the honor of America and the peace and welfare of mankind.

We esteem it a blessing to our country that Calvin Coolidge, who in the order of Divine Providence has come to the Presidency of our Nation, is a man of integrity, courage and Christian faith. We shall not fail to give him our confidence, and we will support him by our sympathies and our prayers.

We believe the Washington Conference, convened by President Harding, and ably presided over by Secretary Hughes, stands as a notable milestone on the high road to international good will, and entitles both these names to lasting honor.

7.—The Christian Sabbath

Recognizing the Christian Sabbath as vital to the welfare of churches, communities, and the nation, and recognizing also the menace of a commercialized Sabbath, the National Council of Congregational Churches lays upon the heart of the American people the duty of observance of the Lord's Day, and directs the attention of their people to the perils of organized and commercialized Sabbath desecration.

8.—Amusements

Recognizing the large place of amusements in modern life and the multiplication of theaters and places for the display of motion pictures, this Council calls upon all Christian people to discourage and refuse to witness those performances that pander to lust and base passions, and to patronize and encourage those that stand for clean and wholesome plays.

9.—American Bible Society

The National Council, having learned that the American Bible Society, through the Japanese earthquake, has lost Bible plates in at least twenty languages and dialects, affecting not only Japan but also China, Siam and the Philippine Islands to the amount of nearly $300,000 and that it will depend upon the gifts of Christian people to restore these losses, extends to the American Bible Society its sincere sympathy, and recommends to our constituency to respond generously to the appeal which will be sent out by the Society to rehibilitate this important and essential work.

10.—Huguenot Walloon Celebration

The National Council recommends to our churches co-operation with the Huguenot-Walloon New Netherlands Commission, instituted by the Federal Council of the Churches of Christ in America, for the celebration of the 300th anniversary of the settling in New Netherland of Walloons (French and Belgian Huguenots) by the Dutch West India Company, in 1624.

11.—Army and Navy Chaplains

Rev. Charles S. McFarland, Secretary of the Federal Council of Churches of Christ in America, was granted the privilege of reading a set of resolutions on Army and Navy Chaplains, which, on motion, were adopted. Following is the text of the resolutions:

WHEREAS, this Council has learned, with deep gratification, of the recent conference called by the Secretary of War to consider the religious interests of the army; and of the recent action of the Secretary of the Navy inviting the churches to release a larger number of men to serve as Chaplains, and

WHEREAS, the young men who have offered themselves for the service of the nation in the Army and Navy, are thereby entitled to the special interest and warmest sympathy of the people whom they serve, be it

RESOLVED: That this Council expresses its warmest appreciation of this service, and be it

RESOLVED: That this Council expresses the judgment that, as far as it is possible, they should be provided with the same advantages for physical, intellectual, moral and spiritual culture as we provide for our own boys in our own homes.

RESOLVED: That, inasmuch as this is a duty in which the Army and Navy Chaplains represent the churches and the public, we urge upon the people the heartiest sympathy and support of the Chaplains.

RESOLVED: That we urge upon the Secretary of War and upon Congress:

1. That provision be made whereby every unit of the Army and every post shall have the service of a Chaplain, so that not a single soldier of the Army shall be without this right and opportunity of personal friendship, counsel, advice and guidance.

2. That Congress arrange whereby the Chaplains' Corps be accorded the same opportunities and facilities for effective service as the other non-combatant branches of the Army, without discrimination as to grades, allowances, and similar matters.

3. That adequate equipment and assistance be provided to facilitate the work of the Chaplains, both in the posts and in the matter of personal equipment.

RESOLVED: That in the judgment of this Council, the commanding and line officers may confidently look for warm, popular approval and appreciation of their co-operative service with the Chaplains for an Army and Navy in which we may always continue to take moral pride, because of the high character of its personnel.

12.—Law Enforcement

The Constitution of the United States and the Amendments added thereto are legally binding upon every Federal, State and local officer and individual citizen of the United States. To violate the Eighteenth Amendment, or encourage the repeal or modification of the laws that are necessary to its enforcement, is both indefensible and reprehensible. The safety of society is in obedience to its laws; to defy the laws of the land or aid lawlessness, undermines, and if not checked, will eventually destroy government. We respectfully suggest to those who are opposed to the Eighteenth Amendment that they openly advocate its repeal, or observe it, until it is repealed or changed.

We express confidence in the courage, wisdom and integrity of the Chief Executive of the United States and commend his purpose to take such action as is necessary to prevent the violations of the Eighteenth Amendment and the laws enacted pursuant thereto.

We urge the people and officials in every state to do their full share through state and local officers to enforce Constitutional Prohibition.

We pledge support to our Commission on Temperance and urge our people to co-operate with it and to continue their moral and financial support of the Anti-Saloon League of America in the successful work it is doing to sustain and enforce the Prohibition Laws of the States and Nation.

13.—Unpatriotic Organizations

The National Council views with deep concern and disapproval the growth of organizations which, however sincere in their professions of patriotism, really foster social and religious suspicion, and give opportunity for lawlessness and brutality. A secret organization that attempts to work government to its own ends, is a menace to the stability of the government, as well as to individual rights.

We recommend to good citizens everywhere, and especially to our own constituency, to do all in their power to bring about the honest and energetic enforcement of the law by the constituted authorities, but to refuse to join any secret organization that attempts to exercise the forms of government in the dark, and to treat any such organization as a menace to the stability of the government as well as to individual rights, offensive to both religion and patriotism.

14.—Race Relations

The National Council again bears its testimony against the spirit of caste and race hatred, and recommends that in all places where people live of different races, nationalities or religions, the people of our Congregational Churches exert their best influence against the spirit of intolerance on account of race, color, nationality or creed.

15.—The Dyer Bill

The National Council, believing that the name of America is disgraced before the world and before high Heaven by the barbarous practice of lynching, and believing further that the governments of some states and local authorities have not only failed to stop lynching but have notoriously failed to prosecute and punish the lynchers, recommends to the United States Congress the enactment of the Dyer Anti-Lynching Bill which would invoke the power of the Federal Government to suppress the mob, and directs copies of this resolution be sent to both Houses of the Congress and to the President of the United States.

16.—The Industrial Order

The National Council recognizes the urgent need of change in both economic and political organizations, but we also believe that it is futile to offer political and economic remedies for a moral and spiritual disease. We see in present conditions a world driven into inter-dependency by changes brought on by modern science in transportation and manufacture. This inter-dependent world is still seeking to operate on the basis of a moral code of a past age. This moral code is inadequate because it so over-stimulates individualism, self-determination and the fight for rights and special privileges. It has not given us a secure basis for a co-operative social order. Only in Christian fellowship and in the Golden Rule do we find moral objectives and principles which can temper and direct the individual and group activities of our modern social order. We believe that it is the duty of the Church to exercise its prophetic and educational ministry to the full in order that there may be an adequate spiritual and moral education of our people for the new social situations which have been created.

For the farmer this will mean a larger power of self-determination in the ownership and control of his property and in the marketing of his products. At present the farmer buys and sells in a market very largely controlled by middlemen and consumers. There must be a growth of the great Producers' Co-operatives, which make possible the efficient marketing of the products of the farm and which give to the farmer a real autonomy in the industrial world.

This Council believes that through an exercise of mutual rights and duties on the part of all who are involved in the industrial process an order of industry can be built up which will have both freedom and unity, and that in this way alone we may attain unto an American order of industry, at the same time free and responsible.

17.—Evangelical Churches in Europe

The National Council approves the Central Bureau for Relief of the Evangelical Churches of Europe as established by the Federal Council of Churches, and will endeavor to further the co-operation of the churches of the Congregational body in the maintenance of this bureau and in its work of relief.

18.—Christians in Foreign Lands

The National Council expresses the deep sympathy of our churches for the churches and Christian peoples in lands where there is suffering through war, famine or earthquake. We send to the churches and people of Japan our sincere and affectionate greeting and an expression of international good will. To the stricken people of Armenia, sorely persecuted, we send our assurance of sympathy in their manifold sorrow. Our hearty good wishes are extended to the Armenian Red Cross in its work in Japan, and we commend the work of the Near East Relief to the continued consideration of our churches. We heartily commend the American Board for its resolution to restore and continue its work in Turkey, and to care for Armenian refugees in the lands of their exile.

19.—Sacred Places in Palestine

Jerusalem because of conditions in Constantinople and Moscow, and because it has become the capital of a state under the administration of Great Britain, promises to become the most important center for the Eastern Orthodox Churches. In this moment of opportunity, unparallelled in the history of Christendom, the Patriarchate of Jerusalem, which is the head of the Church of Palestine, finds itself facing extinction through the loss of its income-producing properties in Russia, Roumania, and Asia Minor, through the loss of the gifts of the pilgrims who before the war were its main support, through its debts due largely to the war and to the events since the war, and through the insistence of the creditors that the remaining possessions of the Patriarchate in Palestine be sold. The plight of the Jerusalem Patriarchate places in jeopardy the Sacred Places of the Holy Land, with the imminent possibility of their passing into the control of those who have long been covetous of that control.

The Patriarchate of Jerusalem has offered to the churches of America a share in the future custody of the Sacred Places. We believe that there would be great gain to the spiritual life of our American churches if they should become directly interested in the shrines hallowed through blessed memory. The National Council of the Congregational Churches therefore endorses the effort of the American Committee on the Preservation of the Sacred Places in the Holy Land to come to the aid of the Church of Palestine, and directs that the Nominating Committee of the Council appoint a committee of three members which shall be authorized to co-operate with similar committees from other denominations and with the Committee of the

Federal Council of Churches in developing closer relations with the Eastern Churches.

20.—For a Warless World

The National Council of Congregational Churches expresses its deep apppreciation of the sacrifice and heroism of those who in the past have answered the call of their country and offered their all for the achievement of high purposes.

Believing that war as a method of settling international disputes or achieving national aspirations is both unnecessary and anti-Christian, the Council reaffirms its faith that Christ's way of thought and life is sufficient to overcome the causes of war, and lead the nations into a life of co-operative peace. The Council also believes that there is a special obligation upon the Church of Christ to organize and prepare for peace, to engage at once with all its power in a campaign of education against war as a method and in favor of other methods of settling disputes, to diminish among peoples the disposition to resort to force, to bring the people to the conviction that war is wrong, and to develop the will for peace. THEREFORE—

1. The Council officially adopts as its own the International Ideals of the Churches of Christ in America, adopted by the Executive Committee of the Federal Council December 21, 1921, as follows:

I. We believe that nations no less than individuals are subject to God's immutable moral laws.

II. We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III. We believe that nations that regard themselves as Christians have special international obligations.

IV. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V. We believe that Christian patriotism demands the practice of good will between nations.

VI. We believe that international policies should secure equal justice for all races.

VII. We believe that all nations should associate themselves permanently for world peace and good will.

VIII. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX. We believe in a sweeping reduction of armaments by all nations.

X. We believe in a warless world, and dedicate ourselves to its achievement.

2. Since the thinking of a people depends largely upon the facts, real or alleged, at its disposal, the Council affirms the necessity of making available to the people the truth about international affairs, and hereby condemns all mendacious war-time and peace-time propaganda.

3. To this end, nothing is more important than the jealous safe-guarding of the constitutional right of freedom of opinion and

its public expression. The Council therefore recommends that, ESPECIALLY in periods of national excitement, freedom of speech and freedom of the press, which are essential to clear thought and to right conclusion, be zealously protected.

4. The Council recommends to the Churches that there be systematically and concretely presented, from the pulpit, in the Church Schools, and in special study classes, ideals and methods of international good will and co-operation.

21.—International Relationship

RESOLVED: That it is the sense of the National Council of Congregational Churches that our Nation should rise above all political partisanship in its international relations; and that the world situation demands that America proceed at once to enter into the World Court, which was urged upon the people as a present opportunity and duty by President Harding in his last journey.

We believe that the United States should either enter into the existing League of Nations, or find some more effective way to take our part in bearing the burdens of the world, solving its desperate problems and promoting peace among men.

22.—The American Peace Award

The National Council calls attention of our pastors and churches to the American Peace Award, and believes that its effort to procure a wider consideration of the advantages and conditions of world-wide peace can but be a valuable contribution to an end greatly desired by all Christian people.

23.—Education in Human Brotherhood

Christianity requires the nations to live, not in armed isolation, but in fellowship and co-operation. Such fellowship requires that we judge our European brothers with a Christian judgment, a judgment based on truth and justice and on the peculiarly Christian virtues of humility and charity. The frequent description of our brothers in Europe as given over to intrigue, hatred and war, and of ourselves as so superior in virtue that we cannot work with these, our fellowmen, is not a Christian judgment, but a real menace to international co-operation. We recommend that our churches during the coming year make a determined effort to bring to our people a knowledge of our European brothers which shall go beyond their faults to their virtues, their difficulties, their needs, their efforts for right, and thus secure America's sympathetic understanding of other nations, as an indispensible foundation for peace.

Finally, these findings, mostly formulated from a considerable body of material presented to the Committee by various members of the Council, and by organizations other than the Council, represents but a minor fraction of what constitutes the labor and faith of the

body of churches represented here. For eight days and nights this Council and its co-operating societies have labored here together, expressing in formal vote from day to day the mind of the members on matters for which these delegates were specifically chosen. The matters covered in this final report concern things which we have not had occasion to discuss and act upon in the extended sessions of the Council, but which we deem of too great importance for us to pass in silence. This present report requires at divers points to be supplemented, like the Old Testament records, by a reminder that the rest of the acts and opinions of the National Council, and all that it believes concerning home missions and foreign missions, and Christian education and the care of the ministry, and church building, behold they are writ large in the Minutes of the Council and the Societies. But if all the work and all the love and prayer and holy purpose thereof were fully written, even the world itself would not contain the books.

Wherever two or three were gathered, in city, village or hamlet, in a church where Christ is Master and all members are brethren; wherever in church school or mission station or hospital the work of these servants of the Lord appears, wherever the women that publish the tidings carry the good news to womanhood and childhood, the whole world round through the work of our Women's Boards, there are the Findings of this National Council. As for what we here record, lo, these are but parts of its ways, and in these resolutions but a small whisper is heard of them.

He that hath an ear let him hear, what through these manifold agencies the Spirit saith unto the Churches.

WILLIAM E. BARTON, Chairman.

W. W. Mills, Irving Maurer, Herman F. Swartz, John F. Perry, Epaphroditus Peck.

At the suggestion of the Chairman of the Business Committee, Rev. Wm. E. Gilroy, Editor of The Congregationalist, was called upon to address the Council with reference to that periodical.

TUESDAY, OCTOBER 23

EVENING SESSION

The final session of the Council was called to order by the Moderator promptly at 7.30. The general theme: "The Mind of Christ in the Church Universal," was treated in addresses made by Rev. Chas. E. Jefferson of New York, and Rev. Thomas Nightingale, Secretary of the Free Church Council of England and Wales.

RICHARD O. FICKEN,
GEORGE MAHLON MILLER, *Scribes*

ROCKWELL HARMON POTTER, *Moderator*
CHARLES EMERSON BURTON, *Secretary*

MEMBERS OF THE COUNCIL

Rev. Charles Emerson Burton, D. D., Secretary

Mr. Frank F. Moore, Treasurer (absent)

DELEGATES

BY CONFERENCES AND ASSOCIATIONS

Numerals in parentheses indicate the number of delegates to which the electing body is entitled.

* Indicates that delegate's term expires in 1925.

† Indicates that delegate's term expires in 1927.

ALABAMA

Congregational Conference (Colored) (1) Rev. Henry S. Barnwell†.
District Associations:
First (1) Rev. James Hyslop†.
Second (1) Rev. Spencer Snell†.
Third (1) Rev. J. W. Groves† (Sub. Rev. James Brown).

Congregational Conference (White) (1).
District Associations:
Bear Creek (1) Miss Helen Jenkins†.
Central (1) Rev. Neil McQuarrie†.
East (1) Rev. Elmer W. Butler†. (absent)
Southern (2) Miss Ida F. Lockwood†.

ARIZONA

Congregational Conference (2) Rev. T. O. Douglass, Jr.* (absent); Rev. G. D. Yoakum* (absent).

CALIFORNIA

Northern Congregational Conference (2) Rev. T. T. Giffen*; Rev. Loyal L. Wirt†.
District Associations:
Bay (4) Mr. C. W. Brock* (absent); Rev. H. F. Swartz*; Mrs. H. F. Swartz†; Rev. H. H. Kelsey†.
Central (1).
German (1) Rev. G. L. Brokemeyer* (absent).
Humboldt (1) Rev. William D. Ogg* (absent).
Modoc (1) Rev. J. R. Shoemaker* (absent).
Sacramento Valley (1) Rev. C. S. Nash*.
San Joaquin Valley (1) Rev. Benjamin Gould*.
Santa Clara (1) Mrs. Charles Kofoid*.
Sonoma (1).
Upper Bay (1) Mrs. Geo. W. Hinman*.

Southern Congregational Conference (2) Rev. Henry K. Booth†; Mr. Fred M. Wilcox†.
District Associations:
Kern (1) Rev. Edgar R. Fuller†.
Los Angeles (7) Pres. James A. Blaisdell*; Rev. George F. Kenngott*; Rev. Daniel F. Fox†; Rev. Aram S. Yeretzian†; Mrs. Florence D. Searles†; Rev. Frank Dyer*; Rev. K. Ogawa†.
San Bernardino (2) Rev. James H. Lash†; Mrs. G. F. Kenngott*.
San Diego (2) Rev. Charles W. Hill*; Rev. Charles L. Knight†.

COLORADO

Congregational Conference (1)
District Associations:
Arkansas Valley (1) Miss Harriet Loud†.
Denver (3) Rev. Robert Hopkin* (absent); Rev. H. A. Wheeler*; Mrs. Allan M. Culver*.

Eastern (1) Rev. W. P. Barton*.
German (3).
Northwestern (1) Rev. Geo. E. Guild* (absent).
Western (1) Rev. Wm. D. Barnes*.

CONNECTICUT

General Conference (7) Mr. Alva E. Abrams*; Rev. Charles F. Carter*; Mr. Epaphroditus Peck*; Rev. Samuel A. Fiske†; Rev. Alfred G. Walton†; Mr. Charles M. Starkweather† (absent); Mr. John G. Talcott†.
District Associations:
Central (1) Rev. George W. C. Hill*.
Fairfield County (5) Rev. Wm. Horace Day*; Rev. John M. Deyo†; Rev. Oliver Huckel†; Mrs. B. S. Winchester†; Rev. T. F. R. Beale*.
Farmington Valley (2) Rev. Quincy Blakely*; Rev. Charles S. Wyckoff†.
Hartford (2) Mr. Charles E. Thompson†; Rev. James J. Dunlop*.
Hartford East (1) Rev. Frederick W. Raymond*.
Litchfield Northeast (1) Rev. Enoch H. Burt†.
Litchfield Northwest (1) Rev. Elwell O. Mead*.
Litchfield South (2) Rev. J. L. R. Wyckoff*; Rev. George H. Johnson†.
Middlesex (3) Rev. Douglas Horton*; Miss Sylvina C. Norton†; Mr. Dan A. Kellogg†.
Naugatuck Valley (2) Rev. Worthy F. Maylott*; Mr. Wm. G. Green†.
New Haven East (1) Rev. Louis F. Burgess†.
New Haven West (3) Rev. Harris E. Starr*; Rev. Orville A. Petty†; Mr. Frederick M. Ward†.
New London (3) Rev. J. Beveridge Lee†; Mrs. J. Beveridge Lee*; Rev. G. F. Bailey†.
Tolland (2) Rev. Levi Rees†; Rev. Thomas P. Haig*.
Windham (3) Rev. John R. Pratt*; Mrs. John R. Pratt*; Rev. J. Spencer Voorhees†.

DISTRICT OF COLUMBIA

See New Jersey—Middle Atlantic Conference.

FLORIDA

General Congregational Conference (1) Mr. Addison H. Hazeltine†.
District Associations:
East Coast (1) Rev. Edwin C. Gillette† (Sub. Rev. George B. Spalding).
South (1) Rev. Charles DeW. Brower†.
Southeast Coast (1) Rev. Elisha A. King†.
West (1).

GEORGIA

Congregational Conference (Colored) (1) Rev. Russell S. Brown†.
District Associations:
Atlanta (1) Rev. J. C. Olden*.
Southeastern (1).
Congregational Conference (White) (1) Rev. Gardner S. Butler* (absent).
District Associations:
Middle (1) Rev. A. T. Osborn†.
North (2) Rev. Lewis H. Keller†; Rev. D. Witherspoon Dodge†.
South (2) Rev. J. Frank Blackburn†.

HAWAII

Hawaiian Evangelical Association (1).
District Associations:
Hawaii (3).
Kuai (2).
Maui (3) Rev. Ellis E. Pleasant†.
Oahu (2) Rev. Albert W. Palmer†.

IDAHO

Congregational Conference (4) Rev. Claton S. Rice*; Rev. C. H. Cleaves* (absent); Rev. G. A. Taggart† (absent); Rev. W. T. Lockwood† (absent).

ILLINOIS

Congregational Conference (6) Rev. F. L. Hayes*; Mrs. L. O. Lee*; Miss Sallie A. McDermont*; Mr. George M. Herrick†; Rev N. P. Olmsted†; Rev. C. C. Merrill†.

District Associations:

Aurora (2) Rev. J. M. Lewis*; Mr. A. E. Woodward†.

Bureau (1) Rev. P. J. Eckoff†.

Central East (2) Rev. Frank S. Brewer*; Rev. Robert J. Locke†.

Central West (3) Rev. H. L. Meyer*; Mrs. E. A. Osbornson*; Rev. J. M. Stevens†.

Chicago (11) Rev. Ernest B. Allen*; Rev. Hugh Elmer Brown*; Mr. John R. Montgomery*; Mr. F. E. Reeve*; Rev. James A. Richards*; Rev. William E. Barton†; Rev. Frank R. Bush†; Rev. John R. Nichols†; Mr. John J. Moore†; Rev. T. Y. Williams†; Mrs. J. J. Kolmos†.

Elgin (2) Rev. F. M. Webster†; Rev. F. J. Bishop†.

Fox River (2) Rev. R. J. Watson†; Rev. V. W. Cooke*.

German (1) Rev. G. T. McCollum*.

Quincy (1) Mr. Henry F. Scarborough*.

Rockford (1) Rev. George Miln*.

Rock River (1) Rev. Wm. L. Strange†.

Southern (1) Mr. J. C. Mench*.

Springfield (2) Rev. Herbert I. Parrott*; Rev. A. E. Beddoes†.

INDIANA

Congregational Conference (1) Mr. Geo. Van Dyke†.

District Associations:

Calumet (1) Rev. Frank Maples*.

Central (2) Mrs. Alice Wilson* (absent); Rev. David F. Bent*.

Fort Wayne (1).

IOWA

Congregational Conference (4) Rev. E. W. Cross*; Rev. R. J. Montgomery*; Rev. H. H. Pittman*; Rev. P. A. Johnson†.

District Associations:

Council Bluffs (3) Rev. Jacob E. Jansen*; Rev. A. B. McLeod†; Rev. Owen Thomas†.

Davenport (3) Rev. H. E. Harned*; Rev. George T. Hanna†; Mr. C. D. Hayward†.

Denmark (2) Rev. Frederick W. Long* (Sub. Mrs. W. G. Ramsay); Rev. Wm. G. Ramsay*.

Des Moines (2) Rev. Henry K. Hawley*; Rev. Burton E. Marsh†.

German (1) Rev. Erwin Schulz† (Sub. Mrs. James Alderson).

Grinnell (3) Pres. J. H. T. Main*; Rev. Geo. C. Williams†; Rev. John J. G. Graham†.

Mitchell (3) Rev. W. L. Dibble* (Sub. Rev. Malcolm Dana); Rev. B. M. Southgate*; Rev. E. Dale Calkins† (Sub. Mrs. C. E. Cushman).

Northeastern (3) Rev. L. A. Lippitt†; Mr. James Alderson*; Rev. Vinton Lee† (Sub. Mrs. H. S. Howard).

Sioux (4) Rev. H. O. Allen*; Mrs. W. D. Shuttleworth† (Sub. Mrs. P. A. Johnson); Rev. E. Merle Adams†; Mr. F. E. Frisbie* (Sub. Mr. H. S. Howard).

Webster City (3) Rev. Charles E. Cushman*; Rev. W. W. Pickett*; Rev. William Hardcastle†.

KANSAS

Congregational Conference (2) Rev. John B. Gonzales*; Mr. D. O. Coe† (Sub. Mrs. John B. Gonzales).

District Associations:

Arkansas Valley (2) Rev. M. C. Bullock† (Sub. Rev. John D. Finlayson).
Central (3) Rev. Aaron Breck*; Rev. W. F. Slade*; Rev. C. C. Green†.
Eastern (2) Rev. Ray A. Eusden†.
Northern (1) Rev Wm. M. Elledge†.
Northwest (2) Rev. T. B. Smith†; Mr. R. R. Hayes* (Sub. Mrs. Aaron Breck).
Wichita (2) Rev. Hubert C. Herring†; Rev. Charles Elliot*.

KENTUCKY

State Conference (2) Mr. W. C. Turner† (absent); Rev. W. H. Clem† (absent).

LOUISIANA

Congregational Conference (White) (1) Rev. A. E. Ricker*.

District Associations:

North (1).
Southwest (1).

Congregational Conference (Colored (1) Rev. Wm. A. Bender†.

District Associations:

Iberia (1) Rev. Alfred Lawless, Jr.†.
New Orleans (1) Rev. Henderson H. Dunn†.
Thibadaux (1) Mr. Edward H. Phillips†.

MAINE

Congregational Conference (2) Prof. W. B. Mitchell*; Rev. Wilbur I. Bull†.

District Associations:

Aroostook (2) Rev. T. B. Hatt†; Rev. Albert M. Thompson* (Sub. Rev. J. E. Hunt).
Cumberland (2) Rev. James E. Aikins*; Rev. Daniel I. Gross*.
Cumberland North (2) Rev. George E. Kinney*; Mr. E. B. Osgood†.
Franklin (1) Rev. Charles Harbutt*.
Hancock (2) Rev. George S. Brookes†; Rev. J. H. Nelson*.
Kennebec (1) Rev. Andrew T. McWhorter†.
Lincoln (2) Rev. Henry W. Webb†; Rev. David L. Wilson* (Sub. Rev. W. S. Rounds).
Oxford (2) Rev. S. T. Achenbach*; Mrs. R. E. Gilkey†.
Penobscot (2) Rev. C. W. Wilson*; Rev. Warren J. Moulton†.
Piscataquis (1) Rev. Cornelius E. Clark†.
Somerset (1) Rev. Charles E. McElhiney†.
Union (1) Rev. William A. Richmond†.
Waldo (1) Mr. James H. Duncan† (Sub. Rev. Andrew Gibson).
Washington (2) Rev. Wm. Williams†; Rev. Willard H. Palmer†.
York (3) Mrs. A. S. Hawkes†; Rev. George K. Carter†; Rev. John Graham†.

MARYLAND

See New Jersey—Middle Atlantic Conference.

MASSACHUSETTS

Congregational Conference (15) Rev. Henry L. Bailey*; Mrs. Frank Gaylord Cook*; Rev. M. Angelo Dougherty*; Rev. Neil McPherson†; Rev. Willard L. Sperry†; Rev. Merritt A. Farren*; Rev. C. Thurston Chase†; Pres. Mary E. Woolley†; Mr. Roger W. Babson†; Rev. Wm. B. Tuthill†; Mr. Wm. B. Aspinwall†; Rev. John A. Hawley†; Rev. Frederick E. Emrich*; Rev. Israel Ainsworth*; Mr. Edson White* (Sub. Rev. E. G. Guthrie).

District Associations:

Andover (2) Rev. Ernest C. Bartlett*; Rev. E. Victor Bigelow†.

Barnstable (2) Rev. Hanson E. Thygeson*; Rev. Irving A. Flint†.

Berkshire North (2) Rev. William M. Crane*; Mrs. Ralph N. Dennett†.

Berkshire South (2) Mr. Carl Wuertzbach†; Rev. C. Williams Fisher* (Sub. Mrs. C. Thurston Chase).

Brookfield (2) Rev. Roland D. Sawyer*; Mr. Henry K. Hyde*.

Essex North (2) Mr. Leonard Smith*; Rev. Charles S. Holton†.

Essex South (4) Rev. D. Emory Burtner*; Rev. Walter W. Campbell*; Rev. Emory L. Bradford†; Mr. John Albree†.

Franklin (3) Rev. Arthur P. Pratt*; Rev. Andrew Campbell†; Rev. Charles L. Stevens†.

Hampden (4) Rev. Robert R. Wicks†; Mr. Daniel P. Cole†; Mrs. Plumb Brown*; Rev. J. Burford Parry*.

Hampshire (2) Rev. Kenneth B. Welles†; Mr. Henry M. Clapp†.

Hampshire East (2) Mr. Ernest S. Russell†; Rev. John C. Wightman*.

Mendon (1) Rev. Alexander L. McKenzie†.

Middlesex South (2) Rev. Arthur W. Ackerman*; Mr. J. D. Stewart†.

Middlesex Union (3) Rev. Judson L. Cross*; Rev. Ralph A. Barker†; Rev. A. W. Stone†.

Norfolk (4) Rev. Horace T. Holton*; Rev. Herbert Walker*; Mrs. Freeman Putney, Jr.†; Mrs. Oliver H. Howe†.

Old Colony (2) Rev. Arthur G. Cummings*; Mr. Chester W. Humphrey†.

Pilgrim (1) Rev. Lewis J. Thomas†.

Suffolk North (2) Mr. Fred P. Greenwood*; Rev. David Fraser†.

Suffolk South (3) Rev. George W. Owen*; Mr. Vaughan Dabney†; Rev. Robert W. Coe†.

Suffolk West (3) Rev. Carl M. Gates*; Rev. A. D. Leavitt*; Rev. E. C. Camp*.

Taunton (2) Mr. Henry H. Earl*; Rev. Edmund A. Burnham†.

Woburn (3) Rev. Thomas Sims*; Mr. E. G. Preston*; Mr. Alfred S. Hall†.

Worcester Central (3) Rev. Thomas E. Babb*; Rev. Ray E. Butterfield†; Mr. Charles E. Burbank†.

Worcester North (2) Mrs. Mary E. French*; Rev. E. L. Smiley†.

Worcester South (2) Mr. Frank W. Forbes*; Rev. Henry H. Noyes†.

MICHIGAN

Congregational Conference (4) Rev. W. S. Steensma*; Mr. C. B. Stowell*; Rev. Chester B. Emerson†; Mr. F. E. Bogart† (absent).

District Associations:

Cheboygan (2) Rev. Rex O. Holman* (absent); Rev. C. E. Peterson†.

Detroit (3) Rev. I. W. Stewart†; Rev. G. Glenn Atkins*; Rev. R. J. Currie†.

Eastern (2) Rev. Matt Mullen† (absent); Rev. W. H. Skentlebury*.

Genesee (1) Rev. William M. Baker† (absent).

Gladstone (1) Rev. J. W. Sutherland†.

Grand Rapids (3) Mr. L. A. Cornelius* (absent); Rev. Herbert McConnell*; Mrs. Charles W. Merriam†.

Grand Traverse (2) Rev. A. A. Allington* (absent); Mr. Wm. Case† (absent).

Jackson (2) Rev. E. Knox Mitchell†; Mr. E. D. Warner†.

Kalamazoo (3) Rev. Samuel E. Kelley*; Rev. Paul H. Yourd*; Rev. P. W. Dierberger†.

Lake Superior (1) Rev. U. G. Rich*.

Lansing (3) Rev. John P. Jockinson†; Rev. C. C. Smith†; Rev. St. Clare Parsons*.

Muskegon (1) Rev. Stephen Vaughan†.

North Central (1) Rev. C. E. Taggart†.

Saginaw (1) Rev. Nelson S. Bradley† (absent).

Sault Ste. Marie (1) Rev. C. H. Harger†.

Southern (2) Rev. Brooks A. Warren*; Mrs. Tua V. Kedzie†.

MINNESOTA

Congregational Conference (3) Rev. W. E. Stephenson*; Rev. Harry P. Dewey*; Mr. D. P. Jones*.

District Associations:

Central (2) Mr. C. A. French†; Rev. George P. Merrill†.

Duluth (2) Mrs. W. A. McGonagle*; Rev. Noble S. Elderkin*.

Minneapolis (4) Rev. Warren L. Bunger*; Rev. W. H. Medlar†; Mr. Arthur P. Stacy†; Rev. J. P. Miller*.

Minnesota Valley (2) Rev. Wallace H. Sterns† (Sub. Mr. F. W. Sweney); Mr. A. A. Stone* (Sub. Mrs. F. W. Sweney).

Northern Pacific (4) Mr. C. R Andrews† (Sub. Mrs. J. V. F. Fisher); Mrs. D. D. Webster*; Mrs. Marion Webster†; Rev. Walter B. Beach*.

Rainy River (1) Rev. Edwin S. Shaw†.

St. Paul (2) Rev. A. D. Stauffacher†; Rev. H. Y. Williams†.

Southeastern (2) Rev. C. Bain*; Mr. W. G. Balcom* (Sub. Rev. Wm. A. Minty).

Southwestern (3) Rev. J. H. Hjetland; Mrs. W. H. Medlar†; Mrs. A. P. Stacy*.

MISSISSIPPI

Congregational Conference (2) Rev. H. H. Proctor*; Rev. William T. Holmes†.

MISSOURI

Congregational Conference (1) Mr. Henry M. Pflager†.

District Associations:

Kansas City (1) Rev. Charles F. Aked†.

Kidder (1) Rev. G. W. Shaw*.

Springfield (2) Rev. S. H. Buell*; Judge Theodore Alvord† (Sub. Pres. Thomas W. Nadal).

St. Louis (2) Mr. E. S. Healey† (Sub. Rev. A. R. Atwood); Rev. G. Byron Smith†.

MONTANA

Congregational Conference (1) Rev. Elmer H. Johnson* (absent).

District Associations:

German (1).

Northeastern (2) Mr. Claude E. Hoppin* (absent); Miss Rhoda Jane Dickinson*.

Southeastern (2) Mr. B. A. Condit† (absent); Mrs. C Erther† (absent).

Western (2) Rev. Frank Carlson* (absent); Mr. John McKenzie* (absent).

Yellowstone (3) Rev. Raymond B. Walker† (absent); Rev. John Goodson* (Sub. Rev. W. B. O'Neill); Rev. Samuel Hitchcock*.

NEBRASKA

Congregational Conference (2) Rev. Victor F. Clark*; Rev. W. A. Tyler†.

District Associations:

Blue Valley (2) Pres. John N. Bennett*; Rev. A. A. Cressman†.

Columbus (1) Rev. Benj. J. Trickey†.

Elkhorn Valley (3) Rev. Guy R. Burch†; Mr. Walter D. Benham* (Sub. Rev. Frank N. White); Rev. Wm. S. Rowden†.

Frontier (1) Rev. C. D. Gearhart* (Sub. Rev. Frank M. Sheldon).

German (2).

Lincoln (2) Rev. John A. Holmes*; Mr. John L. Pierce†.

Loup Valley (1) Rev. Charles G. Murphy†.

Northwestern (1) Dr. Alfred J. Stewart† (Sub. Mrs. Jennie C. Hosford).

Omaha (2) Rev. W. D. King*; Rev. Frank G. Smith†.

Republican Valley (2) Mr. Robert Newton*; Rev. Harry E. Tweedy† (absent).

NEW HAMPSHIRE

Congregational Conference (2) Gen. Elbert Wheeler*; Rev. James W. Bixler†.

District Associations:

Cheshire (2) Mr. Fred Hemenway†; Rev. H. G. Megathlin*.

Coos and Essex (1) Rev. Nathan B. Akerman†.

Grafton-Orange (3) Rev. Roy B. Chamberlin†; Mr. B. S. Hooker† (absent); Rev. Henry Ives†.

Hillsboro (4) Rev. John W. Wright* (absent); Rev. F. C. Rolls†; Mr. A. B. Shepherd† (absent); Rev. Henry H. French†.

Merrimack (4) Mrs. Lydia E. Davis*; Rev. C. C. Sampson*; Rev. John Cowan†; Rev. Oscar W. Peterson†.

Rockingham (3) Mr. Charles S. Bates*; Mr. Willis E. Lougee*; Mr. Edward H. Adams†.

Strafford (2) Rev. F. G. Woodworth*; Rev. Lewis E. Purdum†.

Sullivan (1) Rev. David L. Yale†.

NEW JERSEY

Middle Atlantic Conference (2) Rev. Frank E. Bigelow†; Mr. Fred A. Coombs*.

District Associations:

Northern New Jersey (5) Rev. Howard E. Clarke*; Rev. E. Lyman Hood*; Rev. T. Aird Moffatt†; Mrs. D. Foster Updike†.

Washington (2) Mr. J. Henry Baker* (absent); Rev. Jason N. Pierce†.

NEW MEXICO

Congregational Conference (2) Mrs. J. H. Heald*; Rev. J. H. Heald†.

NEW YORK

Congregational Conference (7) Rev. James F. Halliday*; Dr. Edwin G. Warner†; Mrs. Franklin H. Warner*; Rev. Arthur M. Ellis†; Mr. Giles H. Stillwell†; Rev. Chas. Olmstead†; Dr. George W. Brush*.

District Associations:

Black River (3) Rev. Albert G. Todd†; Rev. H. L. Pyle†; Rev. Isaac Steenson† (absent).

Central (4) Mr. Fred L. Potter* (absent); Rev. Andrew M. Wight*; Mr. William J. Blackburn†; Rev. E. R. Williams†.

Essex (1) Rev. Willard P. Harmon†.

Hudson River (2) Rev. Mailler O. Van Keuron* (absent); Rev. Augustine P. Manwell†.

New York City (6) Rev. William H. Kephart*; Mr. Franklin H. Warner*; Rev. Wm. Dana Street†; Rev. Lewis T. Reed†; Mrs. Albert J. Lyman†; Mr. Warner James* (absent).

Oneida, Chenango & Delaware (3) Rev. Frank W. Murtfeldt†; Rev. E. Daniel Hughes†; Rev. Stanley U. North†.

Suffolk (1) Rev. Frank Voorhees†.

Susquehanna (3) Rev. A. G. Cornwell*; Rev. Joshua A. Luke†; Rev. Charles M. Bryant†.

Welsh (1) Rev. J. M. Pritchard†.

Western (6) Rev. Alfred E. Randell*; Rev. N. M. Pratt†; Rev. E. P. Armstrong†; Rev. Geo. E. Merriam†; Mr. H. M. Farnham†; Rev. George Wilson†.

NORTH CAROLINA

Congregational Conference (Colored) (1) Rev. Arthur F. Elmes*.

District Associations:

Central (1) Rev. G. J. Thomas†.

Northern (1) Rev. D. J. Flynn*.

Southern (2) Rev. Perfect R. DeBerry*; Rev. J. G. Smith† (absent).

Western (1).

Conference of the Carolinas (White) (2) Rev. Wm. B. Duttera*; Rev. E. L. Wehrenberg† (absent).

NORTH DAKOTA

Congregational Conference (1) Rev. Edwin H. Stickney†.

District Associations:

Dickinson (2) Rev. W. H. Ashley†; Rev. John Orchard† (absent).
Drake (2) Rev. W. J. Conard†; Rev. A. Nightingale† (absent).
Fargo (2) Rev. R. A. Beard†; Rev. A. C. Hacke†.
German (6).
Grand Forks (2) Rev. Oscar F. Davis† (absent); Rev. Edward B. Lund†.
Jamestown (3) Rev. Charles H. Phillips*; Mrs. Mary B. Phillips* (absent); Mr. James A. Buchanan† (absent).
Minot (2) Rev. Daniel Earl† (absent); Rev. Samuel Hitchcock† (absent).
Southwest (1) Rev. J. G. Dickey†
Wahpeton (1) Rev. E. A. Allin† (absent).

OHIO

Congregational Conference (5) Rev. Dan F. Bradley*; Mr. Allison M. Gibbons*; Pres. Edward S. Parsons†; Rev. Raymond G. Clapp†; Rev. Lloyd C. Douglas†.

District Associations:

Central (1) Rev. David Pike*.
Central North (2) Rev. O. L. Kiplinger*; Mr. G. A. Judson†.
Central South (1) Rev. J. J. Evans†.
Cleveland (4) Mr. W. B. Davis*; Rev. G. LeGrand Smith*; Rev. F. Q. Blanchard†; Mrs. H. W. Tappe† (Sub. Rev. Charles L. Fisk).
Eastern (1).
Grand River (2) Rev. J. Franklin Candy*; Rev. James H. Rankin*.
Marietta (1) Mr. William W. Mills*.
Medina (2) Rev. Nicholas Van der Pyl*; Rev. John H. Grant†.
Miami (1) Mr. Edgar A. Fay*.
Plymouth Rock (2) Rev. Newton W. Bates*; Rev. Willis A. Warren†.
Puritan (3) Rev. Roscoe Graham*; Rev. W. H. Longsworth*; Rev. Isaac J. Swanson†.
Toledo (1) Rev. Henry A. Arnold†.

OKLAHOMA

Congregational Conference (1) Mrs. E. K. Gaylord†.

District Associations:

Colored (1).
Eastern (1) Mrs. W. R. Ingram†.
Northwestern (1) Rev. Wm. M. Oakes* (Sub. Mrs. Samuel Pearson).
Southwest (1) Rev. Samuel Pearson†.

OREGON

Congregational Conference (1) Rev. C. H. Harrison*.

District Associations:

East Willamette (2) Mrs. C. H. Harrison*; Rev. J. P. Clyde* (absent).
Mid Columbia (1) Rev. C. H. Nellor* (absent).
Portland (2) Mr. Harold S. Gilbert*; Mrs. Harold S. Gilbert*.
West Willamette (1) Mr. William C. Weir*.

PENNSYLVANIA

Congregational Conference (1) Rev. O. T. Anderson*.

District Associations:

Northwestern (2) Mr. W. H. Davis* (absent); Mr. David Howells†.
Philadelphia (1) Rev. H. W. Myers, Jr†.
Pittsburgh (2) Rev. Benj. D. Evans† (absent); Mrs. Elsie J. Reese* (absent).
Welsh Eastern (2) Rev. Thomas J. Jones†; Rev. Enoch Hughes†.
Wyoming (2) Rev. John Upton Ewers†; Mrs. Elias E. Evans*.

RHODE ISLAND

Congregational Conference (5) Rev. Gideon A. Burgess*; Rev. James D. Dingwell*; Hon. Nathan W. Littlefield*; Rev. Arthur H. Bradford†; Rev. Asbury Krom†.

SOUTH DAKOTA

Congregational Conference (1) Rev. D. J. Perrin†.

District Associations:

Black Hills (3) Rev. H. W. Jamison*; Rev. George Williams†; Rev. A. M. Fairbank*.

Central (3) Rev. E. A. Whitcomb†; Rev. J. R. Paterson†; Rev. H. K. Warren†.

Dakota (2) Rev. G. W. Reed†; Mr. Stephen Jones* (Sub. Rev. H. H. Lindeman).

German (4) Rev. L. E. Camfield*; Mrs. Fred Smith*; Mrs. Geo. Reed*.

Northern (3) Mr. Ashmun Loomis*; Rev. Samuel W. Keck†; Rev. Carl P. Bast†.

Northwestern (1) Rev. Fred Smith*.

Rosebud (1) Rev. A. C. Warner†.

South Central (1) Rev. Glen Lindley†.

Yankton (2) Rev. Perry A. Sharpe†; Rev. L. Wendell Fifield†.

TENNESSEE

Congregational Conference (White) (3) Rev. Marston S. Freeman*; Mrs. Marston S. Freeman*; Rev. F. P. Ensminger*.

Congregational Conference (Colored) (2) Rev. William L. Cash†.

TEXAS

Congregational Conference (White) (1) Rev. William I. Caughran*.

District Associations:

Panhandle (1) Rev. Thomas H. Harper†.

Texas (1) Mrs. T. H. Harper†.

Congregational Conference (Colored) (1) Rev. J. P. O'Brien*.

UTAH

Congregational Conference (2).

VERMONT

Congregational Conference (2) Rev. George S. Mills*; Mr. Justus R. Hoadley†.

District Associations:

Addison County (1) Rev. James S. Clark†.

Bennington (1) Rev. Vincent Ravi-Booth*.

Caledonia County (2) Rev. L. H. Stoughton†; Mr. Arthur F. Stone*.

Chittenden County (2) Rev. Wm. F. Frazier†; Mr. Harry S. Howard*.

Franklin & Grand Isle (1) Rev. F. Wilson Day†.

Lamoille (1) Rev. Charles E. Hayward† (absent).

Orange (1) Mr. March M. Wilson* (absent).

Orleans (2) Mr. Wallace H. Gilpin† (absent); Rev. Carl J. Peterson†.

Rutland (2) Mr. Lathrop Baldwin† (Sub. Rev. Ellis Crossley); Mr. R. C. Taft* (absent).

Union (1) Mrs. Viola M. Cooledge†.

Washington (2) Rev. C. C. Creegan†; Rev. Frank L. Goodspeed*.

Windham (2) Rev. Arthur V. Woodworth†; Mr. George L. Dunham†.

Windsor (2) Rev. E. T. Ford†; Mr. R. A. Johnson†.

VIRGINIA

See New Jersey—Middle Atlantic Conference.

WASHINGTON

Congregational Conference (2) Rev. C. H. Burdick*; Dr. O. H. Holmes† (absent).
District Associations:
Columbia River (1) Rev. O. A. Stillman* (absent).
Eastern Washington and Northern Idaho (5) Rev. Francis O. Wyatt* (absent); Rev. J. W. Skerry† (absent); Rev. Charles D. Yates* (absent); Mr. J. J. Gerlach† (absent); Mr. I. L. McLaren† (absent).
Northwestern (3) Rev. A. I. Ferch*; Rev. Geo. W. Nash†; Rev. R. D. Nicholls*
Pacific German (2) Rev. Gottfried Graedel† (absent); Rev. John H. Hopp* (absent).
Seattle (4) Rev. H. C. Mason*; Rev. C. R. Gale†; Mrs. C. R. Gale†; Miss Estelle Roberts† (Sub. Mrs. A. I. Ferch).
Tacoma (2) Rev. Edgar G. Wheeler* (absent); Rev. Francis J. VanHorn†.
Walla Walla (1) Mrs. S. B. L. Penrose*
Yakima (1) Rev. Horace P. James* (absent).

WISCONSIN

Congregational Conference (3) Mr. Ernest N. Warner*; Rev. Theodore R. Faville†; Mrs. O. L. Robinson†.
District Associations:
Beloit (3) Rev. Neil Hansen*; Mr. E. G. Smith†; Rev. Frank J. Scribner†.
Eau Claire (3) Rev. Henry Harris†; Rev. H. A. Studebaker†; Mr. John M. Whitehead†.
La Crosse (2) Rev. Wm. Lodwick†; Rev. C. C. Rowlison†.
Lemonweir (3) Rev. T. A. Dungan†; Pres. E. D. Eaton†; Rev. T. M. Shipherd†.
Madison (3) Rev. O. W. Smith*; Rev. H. H. Ferris†; Rev. LeRoy C. Partch†.
Milwaukee (2) Rev. Marvin R. Brandt*; Mr. Theodore L. Coleman†.
Northeastern (3) Mr. F. J. Harwood†; Mr. Charles H. Wicks†; Rev. A. F. Newcomb†.
Superior (3) Rev. Reed T. Bayne* (Sub. Rev. J. M. Allison); Pres J. D. Brownell*; Rev. Robert F. Merritt*.
Winnebago (3) Rev. J. W. Wilson*; Mr. S. M. Pedrick†; Rev. Harry E. Peabody†.

WYOMING

Congregational Conference (1) Rev. Frank Atkinson†.
District Associations:
Central (1).
Northern (1).
Southern (1).

UNITED STATES GENERAL CONFERENCE OF GERMAN CHURCHES (2) Rev. Herman Obenhaus†; Rev. O. J. Tiede†.

SUMMARY

Number of delegates that conferences and associations are entitled to according to reports received from registrars	673
Secretary and Treasury, ex officiis	2
Number of delegates recorded, including absentees	628
Number present	561
Lay Delegates	149
Clerical Delegates	412
Women Delegates	65

HONORARY MEMBERS OF COUNCIL

Former Moderators and Assistant Moderators: Mr. Thomas C. MacMillan, Illinois; Rev. Nehemiah Boynton, New York; Rev. Charles R. Brown, Connecticut; Mr. Henry M. Beardsley, Missouri; Rev. Wm. Horace Day, Connecticut; Rev. Henry C. King, Ohio; Rev. Wm. E. Barton, Illinois; Mr. John H. Perry, Connecticut; Rev. Arthur H. Smith, China; Rev. R. A. Hume, India; Rev. R. H. Potter, Connecticut; Rev. S. B. L. Penrose, Washington; Rev. H. H. Proctor, New York; Rev. F. L. Goodspeed, Vermont; Rev. Chas. S. Nash, California; Rev. A. C. Garner, New York; Rev. Alfred Lawless, Jr., Georgia; Rev. H. M. Kingsley, Ohio; Rev. W. N. DeBerry, Massachusetts; Rev. E. G. Harris, Kentucky.

Minister of Entertaining Church: Rev. Neil McPherson, Massachusetts.
Council Preacher: Rev. S. Parkes Cadman, New York.
Speakers: Consult program.
Members of Committees and Commissions: See Directory, pages 6-11.

Missionaries: Rev. Wm. O. Ballantine, Rev. & Mrs. Earle H. Ballou, Mrs. Willard L. Beard, Mrs. Wm. C. Bell, Rev. & Mrs. John Bicknell, Rev. John K. Birge, Rev. & Mrs. Frank Cary, Rev. & Mrs. J. S. Chandler, Rev. A. F. Christofersen, Rev. C. A. Clark, Rev. & Mrs. Geo. B. Cowles, Rev. Rowland M. Cross, Miss Mary B. Dunning, Rev. & Mrs. Henry Fairbank, Mrs. F. H. Gates, Miss Fanny E. Griswold, Mr. L. Curtis Guise, Rev. & Mrs. S. R. Harlow, Rev. Wm. Hazen, Miss Annie L. Kentfield, Mrs. C. W. Lawrence, Mrs. W. T. Lawrence, Rev. S. H. Leger, Rev. Azel A. Martin, Rev. & Mrs. R. W. McClure, Miss Mary McClure, Rev. J. E. Merrill, Rev. & Mrs. Hilton Pedley, Rev. L. C. Porter, Rev. & Mrs. C. H. Riggs, Rev. H. W. Robinson, Rev. & Mrs. Rob't Stapleton, Miss Grace H. Stowe, Miss Eunice T. Thomas, Dr. Clarence D. Ussher, Dr. Mark H. Ward, Rev Frank J. Woodward, Rev. & Mrs. Alfred C. Wright.

CORPORATE MEMBERS OF MISSIONARY SOCIETIES

American Board of Commissioners for Foreign Missions

For two years: Mr. George W. Marston, California; Dr. James T. Daley, Canada; Prof. Arthur L. Gillett, Connecticut; Mr. Walter Lasher, Connecticut; Pres. Wm. D. Mackenzie, Connecticut; Mr. Martin Welles, Connecticut; Hon. Henry W. Austin, Illinois; Mr. Myron Jay Carpenter, Illinois; Mrs. Geo. M. Clark, Illinois; Pres. O. S. Davis, Illinois; Pres. John H. T. Main, Iowa; Mr. F. A. McCormack, Iowa; Rev. Enoch F. Bell, Massachusetts; Miss Helen B. Calder, Massachusetts; Rev. Raymond Calkins, Massachusetts; Mr. Chester S. Day, Massachusetts; Rev. Edward P. Drew, Massachusetts; Rev. D. Brewer Eddy, Massachusetts; Mr. J. Livingston Grandin, Massachusetts; Rev. Ernest G. Guthrie, Massachusetts; Mr. Alfred S. Hall, Massachusetts; Mr. Arthur S. Johnson, Massachusetts; Rev. Shepherd Knapp, Massachusetts; Rev. Ashley D. Leavitt, Massachusetts; Hon. James Logan, Massachusetts; Mr. Arthur Perry, Massachusetts; Rev. Willard L. Sperry, Massachusetts; Rev. Wm. E. Strong, Massachusetts; Hon. Arthur H. Wellman, Massachusetts; Mr. Herbert A. Wilder, Massachusetts; Mr. Francis O. Winslow, Massachusetts; Pres. Mary E. Woolley, Massachusetts; Mr. C. J. Chandler, Michigan; Mr. Albert Baldwin, Minnesota; Hon. David P. Jones, Minnesota; Mr. F. W. Sweney, Minnesota; Mr. Chas. S. Bates, New Hampshire; Rev. Lucius H. Thayer, New Hampshire; Mr. Chas. H. Baker, New Jersey; Mr. Giles W. Mead, New Jersey; Rev. Martin L. Stimson, New Jersey; Mr. Edwin H. Baker, New York; Rev. Chas. S. Mills, New York; Mr. Wm. H. Nichols, New York; Mr. Lucien C. Warner, New York; Mr. W. W. Mills, Ohio; Pres. Henry K. Warren, South Dakota; Mr. Ernest M. Powell, Texas; Mr. Frank H. Brooks, Vermont; Pres. S. B. L. Penrose, Washington; Rev. Edward L. Smith, Washington.

For four years: Rev. H. H. Kelsey, California; Mr. Frederick W. Lyman, California; Mr. Wm. E. Sweet, Colorado; Rev. Edward Warren Capen, Connecticut; Mr. Chas. Welles Gross, Connecticut; Mr. J. Moss Ives, Connecticut; Mr. A. J. Pat-

tison, Connecticut; Hon. Epaphroditus Peck, Connecticut; Mr. John G. Talcott, Connecticut; Mr. Samuel H. Williams, Connecticut; Mr. Andrew R. Dole, Illinois; Mr. Harry J. Dunbaugh, Illinois; Rev. Wm. F. English, Jr., Illinois; Mr. Clarence S. Funk, Illinois; Mr. James H. Moore, Illinois; Mr. Myron A. Myers, Illinois; Mr. Robert W. Patton, Illinois; Mr. Clarence S. Pellett, Illinois; Rev. F. E. Reeve, Illinois; Mr. Henry Scarborough, Illinois; Mr. Howard W. Darling, Kansas; Mr. Chas. Blatchford, Maine; Mr. Harold B. Belcher, Massachusetts; Dr. John C. Berry, Massachusetts; Rev. Nehemiah Boynton, Massachusetts; Rev. H. A. Bridgman, Massachusetts; Rev. Francis E. Clark, Massachusetts; Rev. John H. Denison, Massachusetts; Mr. Frederick A. Gaskins, Massachusetts; Dr. Joel E. Goldthwait, Massachusetts; Mr. Elbert N. Harvey, Massachusetts; Mr. Henry P. Kendall, Massachusetts; Rev. Edw. M. Noyes, Massachusetts; Mr. Chas. S. Olcott, Massachusetts; Rev. Cornelius H. Patton, Massachusetts; Mr. C. B. Potter, Massachusetts; Dr. Geo. L. Richards, Massachusetts; Rev. Ernest W. Riggs, Massachusetts; Mr. F. B. Towne, Massachusetts; Mr. E. B. Varney, Massachusetts; Mr. Frank E. Bogart, Michigan; Pres. Marion L. Burton, Michigan; Mr. Paul Chamberlain Warren, Michigan; Pres. D. J. Cowling, Minnesota; Mr. Augustus W. Benedict, Missouri; Mr. Edward T. Wilkinson, New Jersey; Mr. Guilford Dudley, New York; Mr. Fred B. Smith, New York; Rev. H. A. Stimson, New York; Mr. Samuel Woolverton, New York; Rev. W. Frederick Bohn, Ohio; Pres. Henry C. King, Ohio; Mr. Robert Cushman, Rhode Island.

For six years: Rev. Charles F. Aked, Missouri; Prof. Louis F. Anderson, Washington; Rev. James L. Barton, Massachusetts; Prof. Harlan P. Beach, Connecticut; Rev. Chas. H. Beale, Wisconsin; Dr. E. H. Bigelow, Massachusetts; Prof. Edward I. Bosworth, Ohio; Rev. Charles R. Brown, Connecticut; Hon. William R. Castle, Hawaii; Mr. James E. Clark, Massachusetts; Mr. Wm. H. Crosby, New York; Mr. H. A. DuBois, Illinois; Rev. Edward D. Eaton, Massachusetts; Rev. George A. Gordon, Massachusetts; Mr. Chas. E. Harwood, California; Mr. Moses B. Hazeltine, Arizona; Mr. Harry W. Hicks, New York; Rev. J. S. Hindley, Ohio; Rev. A. N. Hitchcock, Illinois; Rev. Chas. E. Jefferson, New York; Mr. John G. Jennings, Ohio; Mr. Clarence H. Kelsey, New Jersey; Rev. Oscar E. Maurer, Connecticut; Mr. John M. McKershey, Michigan; Rev. Irving W. Metcalf, Ohio; Prof. Edward C. Moore, Massachusetts; Rev. Milo H. Pearson, Maine; Hon. John H. Perry, Connecticut; Rev. Henry H. Proctor, New York; Rev. Wilfrid A. Rowell, Illinois; Rev. Frank K. Sanders, New York; Mr. Wm. Shaw, Massachusetts; Dr. John J. Thomas, Ohio; Mr. F. H. Tuthill, Illinois; Mr. Samuel Usher, Massachusetts; Prof. Edwin G. Warner, New York; Mr. Franklin H. Warner, New York; Mr. Herbert J. Wells, Rhode Island; Mr. John M. Whitehead, Wisconsin; Rev. Edward N. Williams, Minnesota.

Life members: Rev. Wm. E. Barton, Illinois; Pres. David N. Beach, Maine; Rev. Motier A. Bullock, Nebraska; Rev. Frank S. Child, Connecticut; Rev. Chas. C. Creegan, Vermont; Rev. Harry P. Dewey, Minnesota; Mr. David Fales, Illinois; Rev. Wm. P. Fisher, Arizona; Rev. Wm. W. Gist, Iowa; Hon. James N. W. Hall, Massachusetts; Miss Caroline Hazard, Rhode Island; Rev. Casper W. Hiatt, Illinois; Rev. N. D. Hillis, New York; Mr. L. E. Jepson, Minnesota; Mr. Frank S. Jones, New York; Rev. Payson W. Lyman, Massachusetts; Mr. Thos. C. MacMillan, Illinois; Rev. F. B. Makepeace, Connecticut; Rev. Calvin B. Moody, Missouri; Rev. Albert F. Pierce, Massachusetts; Rev. Wm. H. Pound, Florida; Rev. Newman Smyth, Connecticut; Mr. Chas. E. Swett, Massachusetts; Rev. William H. Woodwell, Massachusetts.

American Missionary Association

For two years: Rev. H. H. Proctor, New York; Rev. Asher Anderson, Massachusetts; Mr. Edwin H. Baker, Connecticut; Mr. Henry M. Beardsley, Missouri; Mr. W. W. Bennett, Illinois; Mr. H. H. Burr, Michigan; Mr. Thomas Chalmers, New Hampshire; Rev. Harry P. Dewey, Minnesota; Rev. Archibald Hadden, Michigan; Mr. W. B. Howe, Vermont; Mr. C. J. Hunt, Minnesota; Mr. M. B. Johnson, Maine; Rev. Oscar E. Maurer, Connecticut; Mr. Seelye W. Mudd, California; Mr. Horace Porter, California; Mr. John R. Rogers, New York; Rev. Frank G. Smith, Nebraska; Mr. Franklin H. Warner, New York; Rev. A. C. Garner, New York; Rev. J. P. Huget, New York.

For four years: Rev. G. Glenn Atkins, Michigan; Mr. L. F. Anderson, Washington; Rev. A. H. Bradford, Rhode Island; Dr. W. N. Bryant, Vermont; Rev. Ferd. Q. Blanchard, Ohio; Rev. Alfred V. Bliss, Massachusetts; Mr. George A. Dorr, New Hampshire; Mr. Milton O. Dean, Maine; Rev. J. Romeyn Danforth, Connecticut; Mr. Irving C. Gaylord, New York; Mr. A. D. Gray, Kansas; Mr. Elbert A. Harvey, Massachusetts; Mr. George E. Haynes, New York; Rev. George W. Hinman, California; Mr. F. A. McCormack, Iowa; Mr. Frank Miller, California; Mrs. J. E. Plimpton, Massachusetts; Rev. Wilfrid A. Rowell, Illinois; Mrs. F. W. Wilcox, New York; Rev. Frank N. White, Illinois.

For six years: Mrs. Harry Ainsworth, Illinois; Mrs. Dan F. Bradley, Ohio; Rev. Nehemiah Boynton, New York; Rev. Fred L. Brownlee, New York; Rev. Geo. L. Cady, New York; Mr. William H. Davis, Pennsylvania; Mrs. Lucius R. Eastman, New Jersey; Mr. A. H. Harding, Oregon; Mr. F. J. Harwood, Wisconsin; Rev. Samuel Lane Loomis, New York; Mr. Edward P. Lyon, New York; Mr. George S. Palmer, Connecticut; Rev. Jason N. Pierce, District Columbia; Mrs. C. G. Phillips, New Jersey; Mr. Daniel C. Turner, New York; Mr. Lucien C. Warner, New York; Mrs. H. L. Wilton, Michigan; Mr. Willis D. Wood, New York; Mr. H. F. Scarborough, Illinois; Miss Susan J. Scudder, Connecticut.

Congregational Education Society

For two years: Pres. M. Leroy Burton, D. D., Michigan; Rev. Raymond C. Brooks, California; Mr. Herbert R. Gibbs, Massachusetts; Rev. John L. Kilbon, New York; Rev. John R. Nichols, Illinois; Rev. Austin Rice, Massachusetts.

For four years: Rev. E. C. Camp, Massachusetts; Rev. Ernest B. Allen, Illinois; Mr. Marquis Eaton, Illinois; Hon T. C. McMillan, Illinois; Rev. Stephen A. Norton, California; Rev. Edward M. Noyes, Massachusetts.

For six years: Rev. Charles R. Brown, Connecticut; Mr. Charles W. Bond, Massachusetts; Rev. E. D. Eaton, Massachusetts; Rev. Horace Holton, Massachusetts; Prof. L. A. Weigle, Connecticut; Rev. Wm. Horace Day, Connecticut.

Congregational Sunday School Extension Society

For two years: Mr. Chas. H. Baker, New York; Rev. W. Knighton Bloom, New York; Rev. Chas. E. Burton, New York; Mrs. Hastings H. Hart, Ohio; Mrs. Harry Wade Hicks, New York; Rev. J. Percival Huget, New York.

For four years. Rev. Harris G. Hale, Massachusetts; Mr. Arthur J. Lockwood, New Jersey; Mr. Willis E. Lougee, Montana; Rev. James E. McConnell, New York; Rev. Chas. S. Mills, New York; Rev. Stephen A. Norton, California.

For six years: Mrs. Lucius R. Eastman, New Jersey; Rev. Ernest M. Halliday, New York; Mrs. Ernest M. Halliday, New York; Rev. Rockwell H. Potter Connecticut; Rev. Luman H. Royce, New York; Dr. Edwin G. Warner, New York.

Congregational Church Building Society

For two years: Mr. Chas. H. Baker, New York; Hon Simeon E. Baldwin, Connecticut; Rev. Chas. E. Burton, New York; Mrs. Roy B. Guild, New York; Rev. William H. Kephart, New York; Rev. Samuel L. Loomis, New York; Rev. Chas H. Richards, New York; Mrs. Chas. H. Taintor, Connecticut; Dr. Lucien C. Warner, New York; Mr. John M. Whiton, New Jersey.

For four years: Hon. Henry M. Beardsley, Missouri; Hon. Alfred Coit, Connecticut; Mr. Dyer B. Holmes, New York; Rev. William W. Leete, Massachusetts; Rev. Frederick Lynch, New York; Rev. James E. McConnell, New York; Rev. Wm. W. Newell, Illinois; Mrs. Cornelius H. Patton, Massachusetts; Mr. Arthur F. Whitin, Massachusetts.

For six years: Rev Ernest M. Halliday, New York; Mrs. Henry E. Harned, Iowa; Rev. George T. McCollum, Illinois; Mrs. John J. Pearsall, New York; Rev. James Rob't Smith, New York; Rev. Carl Stackman, Colorado; Rev. Jay T. Stocking,

New Jersey; Mr. Franklin H. Warner, New York; Rev. Samuel H. Woodrow, Massachusetts.

Congregational Home Missionary Society

For two years: Rev. Arthur W. Ackerman, Massachusetts; Mr. William H. Allen, Connecticut; Rev. A. H. Armstrong, Missouri; Rev. Henry A. Atkinson, New York; Miss Annie E. S. Beard, Illinois; Mrs. Marion L. Burton, Michigan; Mr. Chas. H. Baker, New Jersey; Mr. Simeon E. Baldwin, Connecticut; Mr. E. M. Bassett, New York; Rev. David N. Beach, Connecticut; Rev. James A. Blaisdell, California; Rev. Ferdinand Q. Blanchard, Ohio; Rev. Wm. E. Brehm, Kansas; Rev. Chas. E. Burton, New York; Mrs. Chas. E. Burton, New York; Pres. Kenyon L. Butterfield, Massachusetts; Rev. Wm. H. Butler, Connecticut; Mrs. Chas. F. Chase, New Jersey; Rev. Wm. R. Campbell, Massachusetts; Mr. W. H. Camp, Connecticut; Rev. Chas. W. Carroll, Pennsylvania; Mr. Frederick W. Chamberlain, Illinois; Miss Sarah Louise Day, Massachusetts; Mrs. Hastings H. Hart, Ohio; Mrs. Harry Wade Hicks, New York; Rev. J. P. Huget, D. D., New York; Miss M. Alice Isely, Kansas; Hon. Epaphroditus Peck, Connecticut; Rev. Chas. T. Rogers, New York; Mr. John F. Weeks, Vermont.

For four years: Rev. Warren S. Archibald, Connecticut; Rev. Henry M. Bowden, New York; Rev. Raymond C. Brooks, California; Rev. Malcolm Dana, New York; Rev. A. M. Ellis, New York; Rev. Otto C. Grauer, Illinois; Rev. George A. Guild, Kansas; Rev. Samuel I. Hanford, Nebraska; Rev. Chas. Harbutt, Maine; Mr. C. D. Howe, Vermont; Mrs. Wm. B. Johnson, Maine; Mr. David P. Jones, Minnesota; Rev. Harold M. Kingsley, Ohio; Rev. Everett Lesher, Minnesota; Mr. Arthur J. Lockwood, New Jersey; Mr. Willis E. Lougee, Montana; Rev. Chas. S. Mills, New York; Mrs. Mary W. Mills, Ohio; Rev. Geo. T. McCollum, Illinois; Rev. James E. McConnell, New York; Rev. William T. McElveen, Minnesota; Rev. Oscar E. Maurer, Connecticut; Rev. Chas. S. Mills, New York; Rev. Frank L. Moore, New York; Mrs. Thos. N. Nadal, Missouri; Mrs. Edwin C. Norton, California; Mrs. John D. Nutting, Ohio; Rev. E. M. Noyes, Massachusetts; Rev. Stephen A. Norton, California; Rev. Herman Obenhaus, Illinois; Mrs. Carl S. Patton, California; Mr. John G. Talcott, Connecticut.

For six years: Rev. Laurence L. Barber, New Hampshire; Rev. Robbins W. Barstow, New Hampshire; Rev. Wm. S. Beard, New York; Rev. Morrison R. Boynton, Illinois; Judge Alfred Coit, Connecticut; Mrs. A. E. Fancher, Minnesota; Rev. John Gardner, California; Mrs. H. L. Gilbert, Oregon; Rev. Ernest M. Halliday, New York; Rev. C. H. Harrison, Oregon; Mr. Delos G. Haynes, Missouri; Mr. George M. Herrick, Illinois; Mr. Stephen Knight, Colorado; Dr. Watson L. Phillips, Connecticut; Rev. Rockwell H. Potter, Connecticut; Rev. Albert E. Ricker, Texas; Rev. Edgar S. Rothrock, Ohio; Mr. John R. Rogers, New York; Judge Chas. D. Rosa, Wisconsin; Rev. Luman H. Royce, New York; Mrs. H. F. Smith, Massachusetts; Rev. Sherrod Soule, Connecticut; Rev. F. V. Stevens, Missouri; Rev Arthur J. Sullens, Colorado; Rev. Herman F. Swartz, California; Mrs. Wm. J. Van Patten, Vermont; Mr. Lucien C. Warner, New York; Mrs. Henry K. Warren, South Dakota; Mrs. C. R. Wilson, Michigan.

EXECUTIVE OFFICIALS OF MISSIONARY SOCIETIES

American Board of Commissioners for Foreign Missions: Rev. Edward C. Moore, Massachusetts; Mr. David P. Jones, Minnesota; Rev. Oscar E. Maurer, Connecticut; Rev. Edward W. Capen, Connecticut; Rev. James L. Barton, Massachusetts; Rev. Wm. E. Strong, Massachusetts; Rev. C. H. Patton, Massachusetts; Mr. Frederick A. Gaskins, Massachusetts; Mr. Harold B. Belcher, Massachusetts; Rev. Enoch F. Bell, Massachusetts; Rev. D. Brewer Eddy, Massachusetts; Rev. Ernest W. Riggs, Massachusetts.

Church Extension Boards: Rev. J. Percival Huget, New York; Rev. Ernest M. Halliday, New York; Rev. Frank L. Moore, New York; Mr. Chas. H. Baker, New York; Rev. James Robert Smith, New York; Rev. Charles H. Richards, New York; Rev. W. Knighton Bloom, New York; Miss Miriam L. Woodberry, New York.

American Missionary Association: Rev. Wm. Horace Day, Connecticut; Rev. A. F. Beard, Connecticut; Rev. Geo. L. Cady, New York; Rev. Fred L. Brownlee, New York; Mr. Irving C. Gaylord, New York; Rev. S. L. Loomis, New York; Mrs. F. W. Wilcox, New York.

Congregational Education Society and Congregational Publishing Society: Rev. Chas. R. Brown, Connecticut; Rev. Wm. H. Day, Connecticut; Rev. Frank M. Sheldon, Massachusetts; Mr. Arthur J. Crockett, Massachusetts.

Life Members of Societies:

Full lists of Life Members of the Societies are not available; all such are Honorary Members of the Council.

DELEGATES FROM SEMINARIES AND COLLEGES

Pres. Warren J. Moulton, Bangor Theological Seminary; Pres. Edward D. Eaton, Beloit College; Pres. Ozora S. Davis, Chicago Theological Seminary; N. Nichiyama, Doshisa University (Japan); Pres. John D. Finlayson, Fairmont College; Prof. Curtis H. Geer, Hartford Seminary Foundation; Pres. James L. McConaughy, Knox College; Rev. Claude W. Warren, Northland College; Pres. Henry Churchill King, Oberlin College; Pres. Paul F. Voelker, Olivet College; Pres. Herman F. Swartz, Pacific School of Religion; Pres. Wm. C. Weir, Pacific University; Pres. James P. O'Brien, Straight College; Prof. Otto C. Grauer, Union Theological College; Rev. Elmer H. Myers, Yankton College.

CORRESPONDING MEMBERS—1923

Rev. Neil McPherson, Massachusetts; Rev. J. Gordon Gilkey, Massachusetts; Rev. Stanley F. Blomfield, Massachusetts; Rev. Newton M. Hall, Massachusetts; Rev. Earl H. Thayer, Massachusetts; Rev. Orville T. Fletcher, Massachusetts; Rev. Edwin G. Dahlin, Massachusetts; Rev. Wm. N. DeBerry, Massachusetts; Rev. Claude A. McKay, Massachusetts; Rev. C. S. Macfarland, New York; Rev. E. B. Sanford, Connecticut; Rev. Sidney L. Gulick, New York; Rev. Stanley Morrison, Australia; Rev. W. E. Gilroy, Massachusetts; Mr. Rolfe Cobleigh, Massachusetts; Rev. Frederick Lynch, New York; Rev. William J. Minchin, California; Rev. A. J. Sullens, Colorado; Rev. Sherrod Soule, Connecticut; Rev. John Humfreys, Indiana; Rev. Charles W. Carroll, Pennsylvania; Rev. Everett Lesher, Minnesota; Rev. E. R. Stearns, New Hampshire; Rev. Walter H. Rollins, New York; Rev. Edgar S. Rothrock, Ohio; Rev. M. F. Foust, Texas; Rev. Lucius O. Baird, Washington; Rev. J. Burford Parry, Massachusetts.

CONSTITUTION AND BY-LAWS OF THE NATIONAL COUNCIL

The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

Faith

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for council and cooperation in matters of common concern.

The Wider Fellowship

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I.—Name

The name of this body is the National Council of the Congregational Churches of the United States.

Article II.—Purpose

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to cooperate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international and interdenominational relations.

Article III.—Members

1. Delegates. (a) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction thereof. The churches in each State Conference shall be represented by one

delegate. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect one additional delegate for each additional ten thousand members or major fraction thereof. States having associations but no conference, or vice versa, shall be entitled to their full representation.

(b) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(c) The Secretary and the Treasurer shall be members, ex officiis, of the Council.

(d) Any delegate who shall remove from the bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. **Honorary Members.** Former moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, persons appointed by national missionary boards as corporate members, executive officials of such boards whose scope of responsibility is coextensive with the nation, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business.

3. **Corresponding Members.** The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may by vote, be made corresponding members, and entitled to the courtesy of the floor.

4. **Term of Membership.** The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

Article IV.—Meetings

1. **Stated Meetings.** The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. **Special Meetings.** The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. **Quorum.** Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article V.—By-Laws

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Laws shall be enacted and no By-Laws altered or repealed on the day on which the change is proposed.

Article VI.—Amendments

This Constitution shall not be altered or amended, except at a stated meeting, and by a two-thirds vote of those present and voting, notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS

I.—The Call of a Meeting of the Council

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several district and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the latter part of October.

II.—The Formation of the Roll

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be prima facie the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III.—The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council, a Moderator and a first and a second Assistant Moderator, who shall hold office for two years and until their successors are elected and qualified.

2. The Moderator immediately after his election shall take the chair, and after prayer shall at once proceed to complete the organization of the Council and to cause rules of order to be adopted.

3. The representative function of the Moderator shall be that of visiting and addressing churches and associations upon their invitations, and of representing the Council and the Congregational churches in the wider relations of Christian fellowship so far as he may be able and disposed. It is understood that all acts and utterances shall be devoid of authority and that for them shall be claimed and to them given only such weight and force as inhere in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV.—The Secretary

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year-Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V.—The Treasurer

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI.—Term of Office

The terms of office of the Secretary, Treasurer, and of any other officers not otherwise provided for shall begin January 1, following the meeting at which they are chosen and continue for two years and until their successors are chosen and qualified.

VII.—Committees

As soon as practicable after taking the chair, the Moderator shall cause to be read to the Council the names proposed by the Nominating Committee for a Business

Committtee and a Committee on Credentials. These names shall be chosen so as to secure representation to different parts of the country, and the names shall be published in the denominational papers at least one month before the meeting of the Council, and printed with the call of the meeting. The Council may approve these nominations or change them in whole or in part.

1. **The Committee on Credentials.** The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. **The Business Committee.** The Business Committee shall consist of not less than nine members. It shall prepare a docket for the use of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

3. **The Nominating Committee.** The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine. Members of the Nominating Committee who have served for a full term shall not be eligible for re-election until after an interval of two years.

4. **The Executive Committee.** The Executive Committee shall consist of the Moderator, the Secretary, and nine other persons, and shall be so chosen that the terms of the elected members shall ultimately be six years, the terms of three members expiring at each stated meeting of the Council. No person shall be eligible for successive reappointment on this committee.

5. **Other Committees.** (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated, at least two of whom shall be laymen.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII.—The Executive Committee

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. They shall have authority to contract for all necessary expenditures and to appoint one or more of their number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

2. They may fill any vacancy occurring in their own number or in any commission, committee, or office in the intervals of meeting, the persons so appointed to serve until the next meeting of the Council.

3. They shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be

entered in the minutes as by action of the Council.

4. They shall select the place, and shall specify in the call, the place and precise time at which each meeting of the Council shall begin.

5. They shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. They shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. They shall assign a distinct time, not to be changed except by special vote of the Council, for

(a) The papers appointed to be read before the Council.

(b) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(c) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX.—Commissions

1. Special committees appointed to act ad interim, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for services on any commission or ad interim committee.

5. Commissions shall choose their own chairman, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

6. At least one-half of the members of every continued commission shall be persons who have not been members of it for the preceding term, and at least one-third of the members of every commission shall be laymen.

7. There shall be in each biennium at least one meeting of Chairmen of Commissions with the Executive Committee of the National Council, at which time reports of progress from each Commission shall be made to the Executive Committee and plans pursued under its general direction, except when the powers of the Commissions are already defined by the Council.

X.—Congregational National Societies

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, the following shall define the relation of these societies to the National Council:

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions and the co-operating Woman's Boards of Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, and the Congregational Sunday-School and Publishing Society, hereinafter called the Home Societies, and the Woman's Home Missionary Federation.

1. **The American Board of Commissioners for Foreign Missions.** This Board and the cooperating Woman's Boards shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. **Membership.** The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (a) One class shall be composed of the members of the National Council, who shall be deemed

nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (b) There may also be chosen by the American Board one hundred and fifty corporate members-at-large. The said one hundred and fifty corporate members-at-large shall be chosen in three equal sections, and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. **Officers and Committees.** The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. **Meetings.** Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. **The Home Societies.** These Societies, with the Woman's Home Missionary Federation, shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. **Membership.** The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(a) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(b) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational Education Society, eighteen; by the Congregational Publishing Society, eighteen; and The Congregational Sunday School Extension Society, eighteen. The said corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. In this selection one-fifth of the said corporate members-at-large may be chosen from the organization for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. **Officers and Committees.** The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. **Meetings.** Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI.—The Commission on Missions

1. On nomination of the Standing Committee on Nominations, the National Council shall elect sixteen persons; and shall elect one person on nomination of

each of the following societies or groups of societies: The American Board of Commissioners for Foreign Missions, the whole body of Woman's Boards for Foreign Missions, Church Extension Boards (comprising the Congregational Home Missionary Society, the Congregational Church Building Society, and the Congregational Sunday School Extension Society), the Woman's Home Missionary Federation, the American Missionary Association, the Congregational Education Society and the Congregational Publishing Society jointly. The Congregational Foundation for Education, Board of Ministerial Relief and the Annuity Fund for Congregational Ministers, jointly, and the Executive Committee of the National Council; and shall elect one person on nomination of each State Conference recognized by the National Council as an administrative unit, also one person on nomination from each group of Conferences as follows:

Group 1. New Jersey, Pennsylvania, Maryland, Virginia and District of Columbia.
Group 2. North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky.
Group 3. The Colored State Organizations.
Group 4. Oklahoma, Texas, Arkansas, Louisiana.
Group 5. North Dakota, South Dakota, Montana.
Group 6. Colorado, Wyoming, Utah, New Mexico, Arizona.
Group 7. Idaho, Oregon.
Group 8. Hawaii.
Group 9. The German General Conference.
Group 10. The Scandinavian Conferences.

who, together with the Moderator and the Secretary of the National Council, and with the chief promotional secretary of each of the societies named above and of the Commissions on Evangelism, Social Service and Religious and Moral Education (the Secretaries of said Boards and Commissions being members ex officio and without vote), shall constitute a Commission on Missions. The Secretary of the National Council shall be the General Secretary of the Commission.

At least once each year the chief executive officer of each State Conference shall be invited to sit with the Commission and participate in its discussions without vote.

2. **Members.** The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member, except the Secretaries named in Section 1, whether nominated by the Standing Committee on Nominations of the National Council or by the Societies or Conferences, who has served on said Commission for two full successive terms of four years each, shall be eligible for re-election until after two years shall have passed.

Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society, or State Conference, shall be eligible, except as indicated in Section 1. The Commission shall choose its own Chairman, and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. **Duties.** While the Commission on Missions shall not be charged with the details of the administration of the several missionary and educational organizations, it shall be its duty to consider the work of the organizations named above, to prevent duplication of activities, to effect all possible economies of administration, to correlate the work of the several organizations, together with their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several organizations and have access to their books and records. It may freely give its advice to the said organizations regarding problems involved in their work, and it shall make recommendations to the several organizations when, in its judgment, their work can be made more efficient or economical. It shall make report of its actions to the

National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several organizations.

The Commission is authorized to establish such office and to employ such staff as may be necessary for the economical and efficient conduct of its work.

4. **Expenses.** The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission, including the expenses of its voting members, not otherwise provided for, shall be paid from the treasury of the Commission on Missions. All bills for payment shall be certified by the Chairman of the Commission or such other responsible officer as the Commission shall designate.

XII.—The Corporation for the National Council.

1. The Corporation for the National Council shall consist, after the meeting of the Council in 1925, of fifteen persons, elected by the Council, and of the Moderator and Secretary Ex-Officio.

2. The terms for which corporate members are elected shall be six years, except that the Council, or its Executive Committee between Councils, may fill vacancies for the unexpired term.

Provided, however, that the Council of 1925 shall elect five members for two years, five members for four years, and five members for six years. In electing the six-year members in 1925 and biennially thereafter at least two of the persons so elected shall be persons not then members of the Corporation.

3. The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

4. The corporation shall receive and hold all property, real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules, and instructions of the Council.

5. The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

6. The corporation shall make such reports to the Council as the Council may require.

XIII.—Devotional and Other Services

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIV.—Time Limitations

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XV.—The Printing of Reports

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XVI.—The Publication of Statistics

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVII.—Fellowship with Other Bodies

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of Christian faith in our own land, by delegates appointed by the Council or by the Executive Committee.

XVIII.—Temporary Substitution

A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question.

XIX.—Election of Non-Residents

While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by an appointing body.

XX.—Filling Vacancies at Council Meeting

Each appointing body may, at its discretion, designate the method of filling vacancies in its delegation. Unless other method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a chairman chosen by such delegates.

Provided, however, that in case of the formal resignation of a Principal and his Alternate before the opening day of the Council, a regular delegate may be elected, by such method as each Conference or Association may adopt, to whom shall be given usual credentials and he shall be enrolled as other regular delegates.

XXI.—Term of Substitutes

Persons designated to fill vacancies under By-Law 20 shall continue in office only for the meeting of the Council for which the designation is made.

XXII.—Alternates

Any alternate, specifically designated by an appointing body, who may be present and seated at any Council meeting in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

XXIII.—Printed Ballots

Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies and all elective officers shall be presented on printed ballots providing space for other nominations to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE CHARTER

As Granted and Amended by the General Assembly of Connecticut

RESOLVED BY THIS ASSEMBLY: Section 1. That the body politic and corporate incorporated by resolution approved March 24, 1885, as The Trustees of the National Council of the Congregational Churches of the United States, shall hereafter be called and known as The Congregational Board of Ministerial Relief.

Sec. 2. Henry A. Stimson, Joseph H. Selden, Asher Anderson, Washington Gladden, Guilford Dudley, Samuel B. Forbes, H. Clark Ford, William H. Allbright, Livingston L. Taylor, George R. Merrill, Martin Welles, Charles H. Richards, Philip S. Moxom, Lucien C. Warner, and John Davis are hereby constituted and declared to be the present members of said corporation.

Sec. 3 No act purporting to be the act of said corporation, heretofore performed, shall be affected or invalidated by any invalidity or informality in the choice of members of said corporation, but all such acts are hereby validated and confirmed.

Sec. 4. The object of said corporation shall be to secure, hold, manage and distribute funds acquired by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purpose of its creation not exceeding three million dollars in value, and may make contracts for promoting its objects and purposes, for the relief of needy Congregational ministers and the needy families of deceased Congregational ministers, in accordance with resolutions and declarations adopted or made, from time to time, by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the present functions of that Council; and said corporation may co-operate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or of churches at the time affiliated with said order.

Sec. 5. The said National Council, or its successor as aforesaid, may, from time to time, make and alter rules, orders and regulations for the government of said corporation, and said corporation shall at all times be subject to its direction and control; and the said National Council or such successor thereof may, from time to time, determine who shall be members of said corporation, may provide for filling vacancies in their number, and may appoint and remove members thereof.

BY-LAWS

As adopted October 29, 1907, with all subsequent changes incorporated to October, 1920

1. The officers of the corporation known as The Congregational Board of Ministerial Relief shall be fifteen Directors, who shall choose from their own number, a President, Vice-President, Recording Secretary, Treasurer and Financial Secretary, except that the Directors may appoint a Treasurer from outside their own number.

All of these officers shall be elected by ballot and shall hold their respective offices for the term of six years, five of the Directors to retire at each meeting of the Council, or until their successors are elected and qualified, unless removed by death, disability, or resignation. Directors shall be ineligible for re-election for two years after serving a full term.

2. The duty of the President shall be to preside at the meetings of the corporation and of the Directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the Directors, and to make such suggestions to them as he may deem desirable.

3. The Vice-President shall discharge the duties of the President in the absence of that officer.

4. The Directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the corporation; shall fix salaries, shall make rules in regard to the disbursement of money,

shall allot and distribute the income; shall accept devises, legacies and gifts upon the trusts respectively annexed to them; shall appoint a committee of five as a Finance Committee, of whom the Recording Secretary and Treasurer of the Corporation shall be members, and shall appoint an Auditing Committee; shall buy, sell and convey by their attorney appointed for that purpose all real and personal property; shall fill vacancies in their own number and in all offices, the appointments to continue until the next meeting of the corporation; and shall report for the corporation to the National Council.

5. The Recording Secretary shall keep the records of the corporation, of the Directors and of the Finance Committee; shall issue notices for any meeting of either body, or if more convenient said notices may be issued by the Corresponding Secretary, which notices shall be sent by mail at least ten days before the date of the meeting, and shall preserve all important documents.

6. The Directors shall appoint a Corresponding Secretary or secretaries to conduct the correspondence, to collect funds, to represent the work before churches, conferences and associations, to issue all orders to the Treasurer, to render such assistance to the Recording Secretary as may be necessary, and to do such other service as the Directors may require. He shall report every month to the Directors.

7. The Treasurer shall invest the funds of the corporation in accordance with the instructions of the Directors, or, in the absence of such instructions, in accordance with the written approval of the Finance Committee; shall have the custody of such funds; shall disburse the same in accordance with the rules and votes of the Directors; shall keep accurate accounts of his receipts and expenditures, and shall make an annual report to the Directors.

He shall give bonds for the faithful performance of his trust for the term of six years, or until another person is appointed Treasurer, in such sum as may be ordered from time to time by the Directors.

8. The Directors shall appoint a financial Secretary to discharge the duties of the Treasurer's Office at the direction of the Treasurer. He shall give bond for the faithful performance of his duties in an amount satisfactory to the Finance Committee.

9. The Auditing Committee shall annually, or oftener, in their discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the Treasurer and shall report annually to the Directors.

10. The Finance Committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the Directors; shall authorize all disbursements not specially ordered by the Directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the Directors, and shall report annually to the Directors.

Special meetings shall be held at the time and place named in the call of the Chairman.

11. Other officers and committees may be appointed as the needs of the corporation may demand, and, in the intervals between the meetings of the corporation, may be appointed by the Directors.

12. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the state of Connecticut, where all meetings of this corporation shall be held, at which the officers for the ensuing two years shall be chosen.

Three meetings of the Board of Directors shall be held in each year, the annual meeting in January for the examination of accounts, of the reports of the Treasurer, Corresponding Secretary, Auditing and Finance Committees, and of the general work of the Corporation; a Spring meeting in May and a Fall meeting in October or November.

Special meetings of the corporation or of the Directors may be held upon the written call of the President or of any two members of the corporation addressed to the President. Such meetings shall be held at the place indicated by the President.

13. Any article of these By-Laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting, one month's notice in writing of the proposed change having been given, on the recommendation of the Board of Directors at any meeting, by unanimous consent.

CERTIFICATE OF INCORPORATION OF THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

WHEREAS, the National Council of the Congregational Churches of the United States, at a meeting held in Kansas City, Missouri, On October 29th, 1913, voted that an effort should be made to start an Annuity fund for Congregational Ministers which should furnish a substantial retiring pension proportioned in amount to the number of years of service in the active Congregational Ministry:

THEREFORE, in pursuance of such resolution we, the undersigned persons, desiring to associate ourselves into a corporation pursuant to an act of the Legislature of the State of New Jersey, entitled "An Act to incorporate associations not for pecuniary profit", approved April 21st, 1898, do hereby certify:

First: That the name by which such corporation is to be known in law is "The Annuity Fund for Congregational Ministers."

Second: The purpose of the Corporation is the maintenance of a society for beneficial and protective purposes to its members, who must be ministers of the Congregational Churches in the United States of America, and to provide for the relief of disabled members, or their families, and to maintain a fund or funds for that purpose, and to contract with its members to pay death benefits, and to pay the same to the member's widow, minor children, or persons dependent upon him, or to his legal representatives, after his death, all in accordance with the rules and by-laws that may be adopted by the corporation.

Third: The corporation shall have no capital stock, but shall be maintained by rates, dues, contributions, by gift, bequest or devise, in accordance with the rules and by-laws that may be adopted by the corporation.

Fourth: The business of this corporation shall be managed by a Board of Trustees, who shall have power to elect a President, Secretary and Treasurer, and other officers, and to make, alter or amend the rules and by-laws of this corporation, subordinate to the act of the Legislature of the State of New Jersey entitled "An Act to incorporate associations not for pecuniary profit", approved April 21, 1898.

Fifth: The number of Trustees shall be nine, all of whom shall be male citizens of the United States, over twenty-one years of age, in ecclesiastical relationship with the Congregational Churches in the United States of America, a majority of whom shall be citizens of New Jersey The Trustees shall be chosen from the names of eligible persons presented to and approved by the National Council of the Congregational Churches of the United States, and such Trustees may be either clergymen or laymen.

Sixth: The corporation is to be located in Jersey City, in the County of Hudson and State of New Jersey, but its principal business is to be conducted in the City, County and State of New York.

Seventh: The number of Trustees shall be nine, and the names of the Trustees selected for the first year, and their residences, are as follows:

Name	Residence
Samuel L. Loomis, D. D.	Westfield, New Jersey
Charles S. Mills, D. D.	Montclair, New Jersey
Charles C. West	Montclair, New Jersey
Frank J. Goodwin, D. D.	Westfield, New Jersey
Addison H. Hazeltine	Glen Ridge, New Jersey
Henry A. Stimson, D. D.	New York City, New York
B. H. Fancher	White Plains, New York
Lucien C. Warner	New York City, New York
H. Clark Ford	Cleveland, Ohio

Eighth: The corporation may have an office outside of the State of New Jersey for the convenience of its officers and Trustees, and where meetings of the Trustees may be held, at such places as may be determined by its Trustees.

Ninth: The corporation shall maintain an office in the State of New Jersey at No. 15 Exchange Place, in the City of Jersey City, in the County of Hudson, and Corporation Trust Company shall be the resident agent in charge of such office, upon whom process against said corporation may be served.

IN WITNESS WHEREOF, we have hereunto set our hands and seals the 13th day of April nineteen hundred and twenty.

Signed, sealed and delivered in the presence of	Henry A. Stimson (L. S.)
George N. Whittlesey as to Henry A. Stimson, Charles C. West, Frederick B. Lovejoy, Charles S. Mills, Clarence H. Wilson, Bertram H. Fancher, Lucien C. Warner and Henry G. Cordley	Chas. C. West (L. S.) Fred'k B. Lovejoy (L. S.) Charles S. Mills (L. S.) Clarence H. Wilson (L. S.) Bertram H. Fancher (L. S.) Lucien C. Warner (L. S.) H. G. Cordley (L. S.)
George H. Hunt as to Cornelia B. Smith F. J. G.	Frank J. Goodwin (L. S.)

CORPORATION FOR THE NATIONAL COUNCIL

Charter

Resolved by this Assembly: Section 1. That Charles A. Hopkins, Thomas C. McMillan, Charles L. Kloss, Dan F. Bradley, Charles L. Noyes, Francis L. Hayes, William H. Day, Charles W. Osgood, Alexander Lewis, Asher Anderson, Joel S. Ives, and such persons as may be associated with them, and their successors, are hereby constituted a body politic and corporate, by the name of The Corporation for the National Council of the Congregational Churches of the United States.

Section 2. The object of said corporation is to do and promote charitable and Christian work for the advancement of the general interests and purposes of the Congregational churches of this country, and to receive, hold, and administer, in trust or otherwise, funds and property for the uses of said National Council, or of churches of the Congregational order; and all in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the functions of said Council; and said corporation may co-operate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or churches at the time affiliated with said order.

Section 3. Said corporation may acquire by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purposes of its creation and may make any contracts for promoting its objects and purposes not inconsistent with law.

Section 4. Said Council, or its successors as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said corporation, and said corporation shall at all times be subject to its direction and control; and said National Council or such successor thereof may, from time to time, determine who shall be members of said corporation, provide for filling vacancies in their number, and appoint and remove members thereof. Said corporation may hold its meetings, from time to time, in any part of the United States, agreeably to such rules and regulations.

Section 5. The persons named in the first section of this resolution shall be the corporators under this charter until said National Council, or any body succeeding to its functions, shall otherwise order, and between the meetings of said Council, or of its successor, they or their successors may fill any vacancies occurring in their own number unless or until said Council, or such successor, shall otherwise order.

Section 6. This resolution shall not be operative unless the same shall be approved by said National Council at a regular meeting thereof, due notice of which acceptance shall be filed with the Secretary of State.

(Approved April 21, 1909).

INDEX

Addresses, Program, 159-169.
Africa, 90.
Aked, C. F., 196, 201.
Alternates, 264.
American Board of Commissioners for Foreign Missions, Directory, 10; Program, 161; Annual Meeting, 207; Corporate Members, 207, 251; Appeal for Contributions, 208; Relation to Council, 260.
Amendments of By-Laws, 208.
American Missionary Association, Directory, 11; Program, 161-165; Members, 252; Annual Meeting, 227; Relation to Council, 261.
Amusements, 234.
Annuity Fund for Congregational Ministers, Directory, 7; Program, 162; Report, 138-144, 211; Comity with Presbyterians, 212; Trustees, 215; Articles of Incorporation, 267.
Anti-Saloon League, 235.
Apportionment, Report on, 26; $5,000,000, 32,199; Foundation for Education in, 147; Vital, 223.

Babson, R. W., 222.
Bacon, B. W., 206.
Baldwin, S. E., 16.
Ballots, Printed, By-Law, 264.
Banquet, 223.
Barton, J. L., 206.
Barton, W. E., 170, 192, 194, 218, 220, 225.
Beard, W. S., 201.
Bell, Enoch, 194.
Bible Society, 194, 234.
Bigelow, E. H., 192.
Blanchard, F. Q., 196
Blanshard, Paul, 223.
Board of Ministerial Relief, (See Cong'l).
Boston Seaman's Friend Society, 206, 208.
Boult, W. C., 215.
Boynton, Nehemiah, 217.
Bradley, D. F., 196.
Brotherhood, Education in, 239.
Brown, C R., 205.
Building Society (See Cong'l).
Burger, C. C., 194.
Burr, Walter, 224.
Burton, C. E., 13, 192, 199, 208.
Burton, C. W., 193.
Business Committee, 194.
Business, More Time for, 225.
Byington, E. H., 205.
By-Laws, 258-264; Amendments of, 208, 211, 257.

Cabinet of Secretaries, 31.
Cadman, S. P., 183-191; 224.
Carter, C. F., 233.
Ceylon, 88.
Chandler, J. S., 222.
Chaplains, Army and Navy, 234.
Charters, Ministerial Relief, 265; Corporation, 268.
China, 89.
Christians in Foreign Lands, 237.
Christmas Fund, 133.
Church Building Society (See Cong'l).
Churches, Statistics, 17.
Church Extension Boards, Annual Meeting, 226.
City Work, 101, 105, 166.
Clark, F. E., 206.
Cleveland, Overture on Union, 196, 217.
Colleges and Seminaries, Delegates, 255.
Colored People, Workers among, 168 (See also A. M. A.).
Commission on Comity, Federation and Unity, Report, 33-44; Program, 162, 217; Title changed, 217.
Commission on Co-operation with Foreign-Speaking Churches, Report, 41-42; Duties Transferred, 217.
Commission on Evangelism and Devotional Life, Directory, 8; Program, 159, 195; Elected, 195; Budget, 259; Treasurer, 209; Under Executive Committee, 209; Recommendations, 209; Continued, 215.
Commission on Interchurch Relations, Directory, 8; 217.
Commission on International and Interracial Relations and The Near East, Directory, 8; 217.
Commission on Law Enforcement, Directory, 9; 217.
Commission on Men's Work, Directory, 9; 217; Recommendations, 210; Election, 226.
Commission on Missions, Directory, 7; Budget, 32, 199, 205, 207, 226, 227; Report, 26-32, 199, 202; Election, 206; Members of, 208; By-Law on, 261.
Commission on Moral and Religious Education, Report, 67-71; Discontinued, 217.
Commission on Near East Relief, Report, 52-55; Duties transferred, 217.
Commission on Pilgrim Memorial Fund, Report, 56-60; Duties transferred, 217. Duties transferred, 217.
Commission on Polity, Program, 159; Duties transferred, 217.

Commission on Recruiting for Christian Service, Directory, 9; Recommendations, 210, 217, 228; Report, 61-66.
Commission on Social Service, Directory, 9; Report, 72-77; Program, 163, 223.
Commission on Status of the Ministry, 210.
Commission on Temperance, Report, 78, 79; Name Changed, 217.
Commissions, 13, 64; Directory, 7; Adjustment of, 194, 215, 216; Elected, 224; By-Laws, 260.
Committees, Credentials, Business, Nominating, 269; Findings or Resolutions, 194, 196, 200, 225, 226, 229; On Commissions, 200; By-Laws on, 259.
Communion Service, 195.
Concordat, 38, 218, 219.
Confession, Kansas City, 256.
Congregational Board of Ministerial Relief, Directory, 6; Report, 132; Program, 162, 211, 215; Charter, 265.
Congregational Church Building Society Directory, 12; Report, 104; Program, 164; Annual Meeting, 226; Members, 253; Relation to Council, 261.
Congregational Education Society, Directory, 12; Report, 117-123; Program, 160; Annual Meeting, 205; Members, 253; Relation to Council, 261.
Congregational Home Missionary Society, Directory, 11; Report, 99-103; Program, 164; Annual Meeting, 226; Members, 254; Relation to Council, 261.
Congregationalism, Continental and Catholic, 170-182.
Congregationalist, 118, 129, 193, 240.
Congregational Publishing Society, Directory, 12; Report, 124-131; Program, 160; Annual Meeting, 205; Relation to Council, 261.
Congregational Sunday School Extension Society, Directory, 12; Report, 110; Program, 164; Annual Meeting, 226; Members, 253; Relation to Council, 261.
Constitution, 256; Amendments to, 257.
Cook, F. W. 195, 196.
Coolidge, President Calvin, 199, 200, 201, 233.
Co-operation, Federal Council, 80.
Corporation for the National Council, Directory, 6; Report, 15; Report on, 61; Report Approved, 195; Relation to Executive Committee, 208; By-Laws, 263; Charter, 267.
Corresponding Members, 194, 255.
Council Sermon, 183-191; 224.
Country Church Survey, 217.
Creed, Kansas City, 256.
Crockett, A. J., 205.
Cross, E. W., 201.

Davis, Jerome, 193.
Davis, O. S., 196.
Day, W. H., 195, 196.
Delegates, Roll, 241-250; Constitution on, 256; By-Laws, 264.
Devotional Life, 45.
Devotional Services, 192, 199, 205; By-Law, 263.
Directory, 6-12.
Divine Guidance, Resolution, 230.
Docket, 192; Modified, 215.
Douglas, L. C., 194.
Dyer Bill, 236.
Dyer, Frank, 202.

Eastman, L. R., 211, 215.
Eaton, E. D., 13.
Education Boards, 205.
Educational Centers, Buildings, 105.
Educational Institutions, Conference on, 168.
Education Society (See Cong'l).
Eddy, Brewer, 201.
Eddy, Sherwood, 201.
Emerson, C. B., 201.
Endowment Fund for Education, 147.
Episcopalians' Approach to Unity, 38, 218, 219.
Evangelical Churches in Europe, 237.
Evangelistic Plans, 47, 80.
Evangelical Protestant Churches, 194, 222.
Executive Committee, 194, 208; Members, 6; Report, 13, 14; Duties, 259.

Fagley, F. L., 14, 195.
Farmer, Resolution on, 236.
Farren, M. E., 208.
Federal Council of Churches, 9; 80, 193, 194, 202, 208, 222.
Fellowship, By-Law, 264.
Fellowship, The Wider, 256.
Ficken, R. O., 194.
Finances, Statistical, 20.
Findings Committee (Resolutions) 194, 196, 200, 225, 226, 229.
Finlayson, J. D., 200.
Finley, J. H., 223.
Fisk Jubilee Singers, 192, 195, 196, 201, 233.
Foreign Missions (See American Bd.).
Foreign-Speaking Churches, 41, 101, 107, 217.
Fosdick, H. E., 201.
Foundation for Education, Directory, 7; Report, 145-152; Program, 160, 199; Apportionment, 199; Trustees, 200.

Fraternal Delegates, 194, 202.
Free Speech, 238.

Gavel, Presentation, 193.
German Evangelical Protestant Churches, 194, 222.
Gilroy, W. E., 240.
Goodell, C. L., 224.
Greetings from Pres. Coolidge, 201; from England, 222, 225.
Grey Book, 5.

Halliday, E. M., 201.
Harding, President Warren G., 233.
Herring Memorial Fund, 15.
Holiday, 206.
Home Missionary Society (See Cong'l).
Honorary Moderator, 199.
Hospitality, Resolution, 231.
Huggins, G. A., 215.
Huguenot-Walloon Celebration, 234.

Identical Resolution, 204, 205, 207, 226, 227.
India, 88.
Indian Churches, 93.
Industrial Order, Resolution, 236.
Industrial Situation, 75.
International Relations, 77, 81, 239.
Interracial Relations, 74, 83, 193, 236.
Irving, George, 207.

Japan, 89.
Jefferson, C. E., 240.
Joint Platform Meeting, 160, 201.

Keller, L. H., 200.
King, H. C., 200.
Kiplinger, O. L., 196.

Lambeth Appeal, 218.
Law Enforcement, 78, 235.
League of Nations, 239.
Leonard, E. F., 195.
Lynch, Frederick, 206.

Magazines, 86.
Maurer, Irving, 196.
Maurer, O. E., 195, 215.
McPherson, Neil, 195.
Meeting, Place of next, 202.
Meetings of the Council, Table, 2; Stated; Special; Quorum, 257; The Call, 258.
Members of the National Council, Constitution on, 256; By-Laws, 264; List, 241-255.
Membership, Increasing, Conserving, 44
Memorials, 57, 193.
Mileage, 215, 225, 228.
Miller, G. M., 194.
Mills, C. S., 211, 215.
Ministerial Boards, Informal Title, 212.
Ministerial Relief, Board of (See Cong'l).
Ministers, Statistic, 18.
Minutes, 192-240; Approved, 228.
Miscellaneous Fund, 194.
Mission Sunday Schools, 111.
Missionary Education, 120.
Moderator's Address, 170-182, 195.
Moderators, Table 2; Elected, 192, 193; Choosing, 258; Functions, 258.
Montgomery, J. R., 200.
Morgan, W. A., 222.
Morning Watch, 224.

Nash, Arthur, 223.
Nash, G. W., 199, 206.
Near East Relief, 82, 205, 206.
Negro Work, 92, 93, 102, 106.
Nightingale, Thomas, 240.
Nominating Committee, 6, 227.
Noon-day Meetings, 169.

Organic Union, Plan of, 34, 218.
Orientals in the U. S., 93.
Overflow Meetings, 196, 223.

Palmer, A. W., 224.
Pastors' Salaries, Table, 21.
Peace Award, 239.
Pedley, Hilton, 193.
Per Capita Contributions, 194, 229.
Pilgrim Memorial Fund, 15, 56, 212, 217.
Pilgrim Press, 12, 124, 196.
Plan of Union, Cleveland, 196, 197, 199; Organic, 218.
Polity, Commission on, 159, 217; Platform, 256.
Porto Rico, 93.
Potter, C. B., 193.
Potter, R. H., 192, 193, 201, 228.
Preachers, Table of, 2.
Presbyterians, Co-operation in Ministerial Relief and Annuities, 134, 142, 212.
Preservation of Sacred Places, 10, 227.
Press, The, 232.
Printing Reports, By-Law, 263.
Program, 159-169.
Publicity, Church, 83.
Publishing Society (See Cong'l).

Race Relations, 74, 83, 193, 236.
Recruiting for Ministry, etc., 123, 153-158, 210, 217.
Reed, L. T., 215.
Registration, 228.
Relief Work, 82, 205, 206.
Religious Education Institute, 168.
Reports (See Contents, 3, 4), 13-158; Printing, 263.
Resolution, Identical, 204.
Resolutions, Report on, 225; Discussion, 226, 227; Complete, 229-240.

Reversionary Deeds, 211, 227, 228.
Rural Conditions, 73.
Rural Work, 100, 167, 217.

Sabbath, The, 233.
Sacred Places in Palestine, Committee, 10; Resolution, 237.
Salaries of Pastors, Table, 21.
Sanders, F. K., 13, 217.
Sanford, E. B., 222.
Scattergood, J. H., 223.
Seaman's Friend Society, Boston, 206, 208.
Secretaries, Table of, 2; Assistant, 194.
Secretary, Elected, 208; Duties, 258.
Sectional Meetings, 224.
Seminaries and Colleges, Delegates from, 255.
Sermon, Council, 183-191, 224.
Sheldon, F. M., 205.
Smith, F. B., 223.
Smyth, Newman, 218.
Social Service; Department, C. E. S., 121; Institute, 167 (See also Commission).
South India, Church of, 222.
Special Methods of Church Work, 167.
Speer, R. E., 217, 222.
Spencer, T. J., 194, 228.
Sperry, W. L., 206.
Statistics, Comparative Table, 22; By-Law, 263.
Stimson, H. A., 134, 225.
Stock, H. T., 155.
Stocking, J. T., 199, 205.
Students' Department, 123.
Students' Summer Service, 113.
Students' Week-end, 166.
Subscriptions, 224.
Sunday School Extension Society (See Cong'l).
Sunday Schools, Statistical, 19.
Superintendents of State Conferences, 11.
Sympathy and Welcome, Resolution on, 233.

Terms of Officers, 258.
Travel Expenses, 215, 225, 228.
Treasurer, Table of, 2; Report, 25, 195; Elected, 208; Duties, 258.
Turkey, 90, 207.

Unity, 33-40; Organic Union, 34; Cleveland Overture, 196; Lambeth Appeal, 218; Declaration on, 220.
Unpatriotic Organizations, 235.

Vacancies Filled at Council, 264.
Van der Pyl, Nicholas, 223.
Vincent, H. G., 194.
Voss, C. A., 222.

Walloon-Huguenot Tercentenary, 194.
Warless World, Resolution, 238.
Warner, F. H., 208.
Washington Conference, 233.
Washington, D. C., Next Meeting, 202.
Weigle, L. A., 195, 205.
Weir, W. C., 200.
Wheeler, W. B., 222.
Whitehead, J. M., 192.
Wicks, R. W., 224.
Wilson, C. H., 205.
Woman's Boards of Missions, Directory, 10; Relations, 260.
Woman's Home Missionary Federation, Directory, 12; Relations, 261.
Woolley, M. E., 201.
World Court, 239.

Young People, 19, 102, 123, 166, 224.

GTU Library
3 2400 00705 6850

19121

MF1
A3
1923 Reports / Nat'l Council of the Congregational churches of the US

National council of the Congregational churches of the U.S.
Reports...

MF1
A3
1923

19121

LIBRARY USE ONLY

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall